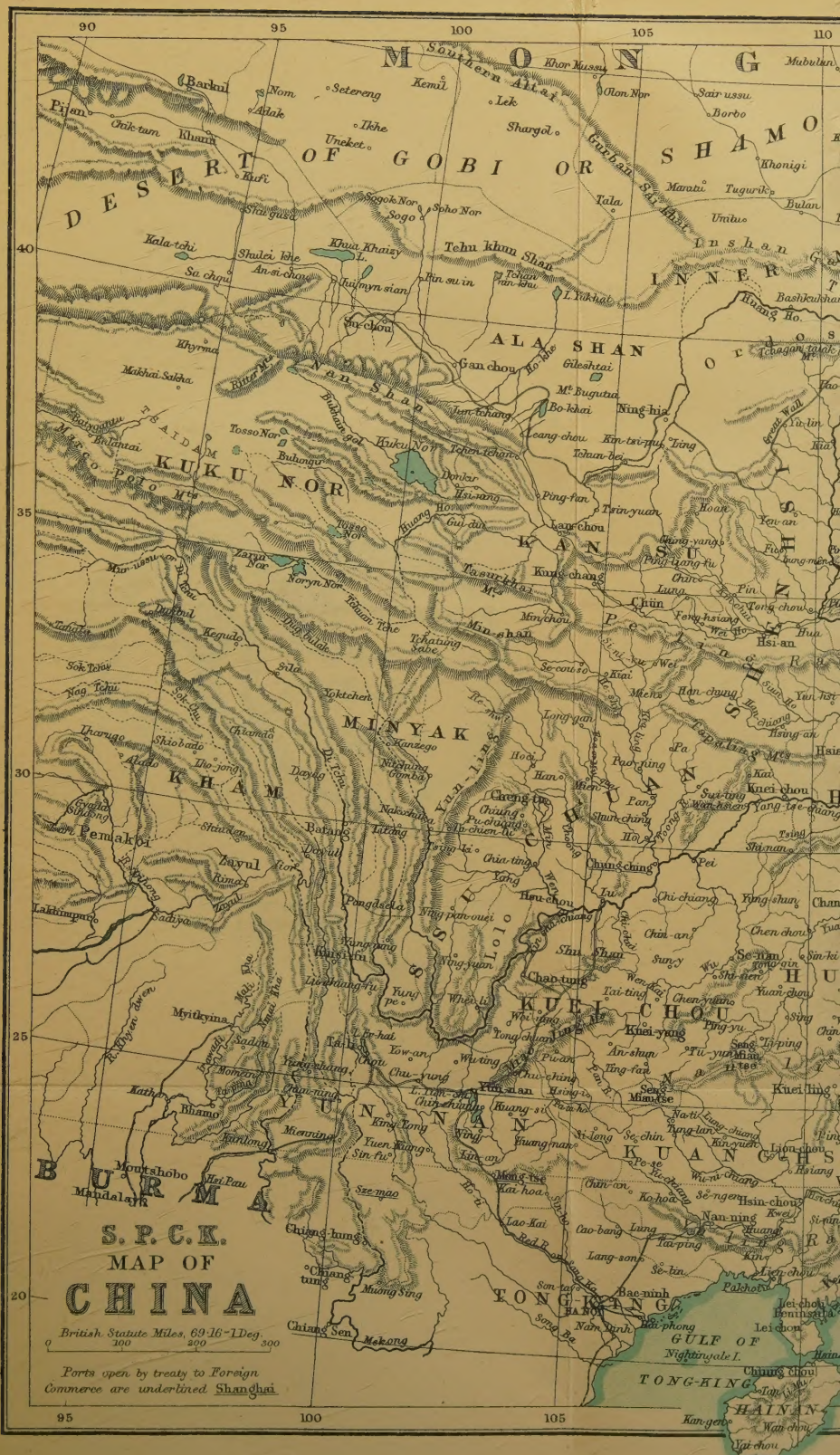


The Christianizing of China

Edwin A. Pratt

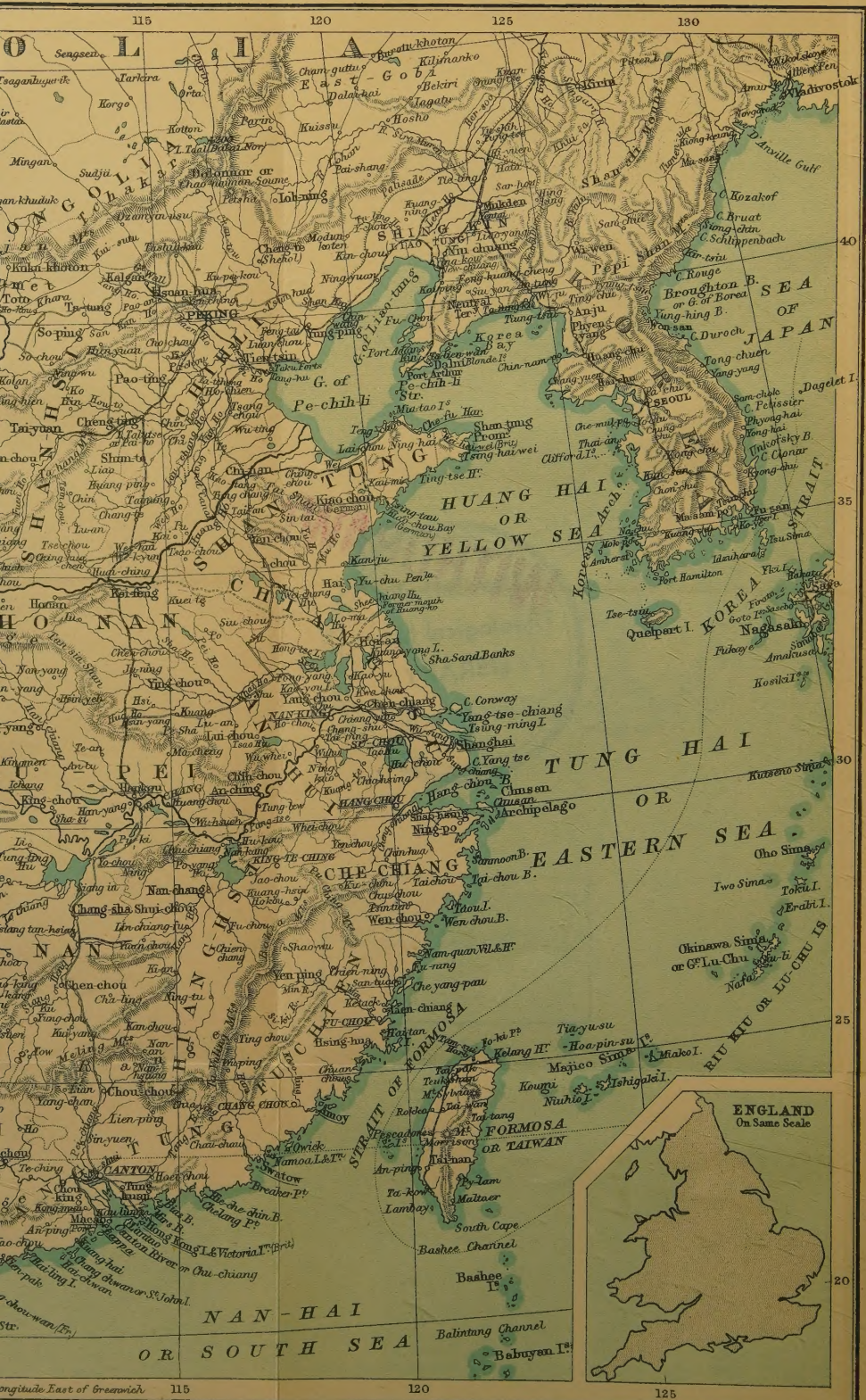
SPCK



S. P. C. K.
MAP OF
CHINA

British Statute Miles, 69-16-1 Deg. 100 200 300

Ports open by treaty to Foreign Commerce are underlined Shanghai



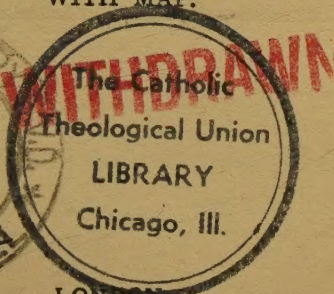
THE CHRISTIANIZING OF CHINA

BY

EDWIN A. PRATT,

AUTHOR OF "PIONEER WOMEN IN VICTORIA'S REIGN," "NOTABLE MASTERS
OF MEN," "THE ORGANIZATION OF AGRICULTURE," "A HISTORY OF INLAND
TRANSPORT," ETC.

WITH MAP.



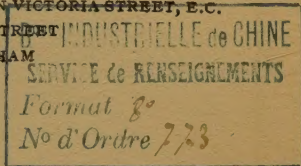
LONDON.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
NORTHUMBERLAND AVENUE, W.C.; 43, QUEEN VICTORIA STREET, E.C.

BRIGHTON: 129, NORTH STREET

NEW YORK: E. S. GORHAM

1915



38500
,

CONTENTS

CHAPTER	PAGE
I. CHINA, PAST AND PRESENT - - -	7
II. EVANGELISTIC WORK - - -	19
III. THE MISSIONS AND EDUCATION - -	32
IV. THE STUDENT MOVEMENT - - -	46
V. PHYSICAL CULTURE - - -	61
VI. MEDICAL WORK - - -	65
VII. WOMAN IN CHINA - - -	75
VIII. JUSTICE—LITERATURE—THE PRESS - -	93
IX. THE OUTLOOK - - -	100

APPENDIX :

PROTESTANT MISSIONS IN CHINA - -	106
BRITISH SOCIETIES OPERATING IN CHINA	107
TREATISES DEALING WITH THE CHRIS- TIAN RELIGION - - -	108

THE CHRISTIANIZING OF CHINA

CHAPTER I

CHINA, PAST AND PRESENT

VISITORS to Pompeii never fail to be struck by the remarkable and deeply interesting evidences which excavation has there brought to light concerning the nature of the daily life led by a people of antiquity of whom, to-day, no other traces and records are left. Ruins and relics; temples, houses and shops; causeways with their deep ruts; fountains at street corners, and public announcements on street walls have been disinterred from the ashes which buried them in the first century of the Christian era, and they enable us to form a good idea of the conditions under which the dwellers in a city originally founded about 600 years B.C. lived, and moved, and had their being when Vesuvius overwhelmed them nineteen hundred years ago.

Far more remarkable, however, is the picture presented to us by the past and present of China.

Not only does the founding of China date back

some four thousand years, and not only does the China of to-day recall Babylon, Assyria, Egypt and other countries with which it originated in times that seem to make the founding of Greece, of Rome, of Pompeii, and of Western nations events only of yesterday, but the life and daily habits of the Chinese people also recall, in many respects, the habits and customs of Babylon, Assyria, and Egypt as described in the Biblical records. There is no need to excavate or to disinter in China as in the case of Pompeii. In many parts of China, whether on hill or plain, the life of an even older civilization is still being lived under the eyes of the present generation. Women are to be seen grinding at the mills and oxen treading out the corn. Grain is still separated from the chaff by means of the wind ; the threshing floors are made of clay ; money is weighed on scales ; sackcloth is worn for mourning ; the processes followed in the culture and preparation of tea and silk are to a large extent those of 3,000 years ago ; agricultural and other tools or implements are of the same primitive type as in the days of old ; ancient methods of road-making, house construction, and bridge-building are still followed, and river boats may be seen of a pattern and design identical with those in use in China when Confucius lived among men. While Babylon, Assyria and ancient Egypt followed the law of the universe according to which nations rise, flourish, decay and perish, China, their contemporary, underwent no more than an arrest of development when she attained to the stage in her civilization which she reached about 2,500 years ago. Her population went

on expanding, but her conditions of life remained unaltered until a comparatively recent period.

The reason for this continuance of China as a nation, and, also, for this growth of a teeming population which would be vaster still but for periodical floods and famine, are attributed, in part, to her isolated geographical position (so long as the means of communication by sea or land were limited), and, in part, to the fact that, with her great variety of climates and resources, she was able to supply all her own wants, there being thus no need for her to encourage intercourse with the foreign nations whom her traditions and prejudices had taught her to despise.

New conditions were brought about when these foreign nations began to force themselves on China's attention, and when some of the bolder and more enterprising among the Chinese themselves migrated to other lands, and began to realize the respects in which China, with all her pride and self-sufficiency, was far behind them, though capable of advancement to her own great advantage.

China's position to-day is such that her total population comprises about one quarter of the whole human race. It is estimated that about 325,000,000 people are to be found in the eighteen provinces. These occupy a total area of 1,532,420 miles. In the dependencies, which have an area of 2,745,000 miles, there is a population of 12,740,000, the total number of souls on Chinese territory thus being, approximately, 337,740,000. One province alone, that of Szechuan, has an area of 218,000 square miles and a population of 54,500,000. In

ten other provinces the population ranges from 14,000,000 to 25,800,000.

While, again, China still affords abundant evidences of her ancient civilization, the economic progress she has made since her awakening began has been remarkable in the extreme.

In 1896 the roads, rivers and canals which for thousands of years were the chief means of inland communication in China had been supplemented by only 200 miles of railway; the Chinese railways open to traffic in 1914, exclusive of Russian and Japanese lines on Chinese territory in Manchuria, have a total length of 5,960 miles, while the construction of more than 2,270 miles of new trunk lines has been authorized. So recently as 1904 it required at least forty days to go from Peking to Hankow, in Chinese carts. To-day one can go in thirty-six hours, in a *train de luxe*. Journeys that formerly took three months are now done in three weeks. Others that once required twelve days can be done in twelve hours. From London to Shanghai, a journey of 8,000 miles, and now to be completed in fourteen days, one can travel the entire distance by train, save for the crossing to the Continent and that of the Yang-tze at Nanking.

The Chinese telegraphs already connect the principal cities, and are being rapidly extended. No fewer than 616 new post offices were opened in China during 1912, increasing the total to 6,816. The number of letters, etc., dealt with in that year was 446,688,000—a figure more than 90,000,000 in excess of any previous record. It is not long since newspapers, apart from official publications, were

practically unknown in China. To-day there are 330 newspapers published in twenty different centres. Printing presses are turning out prodigious quantities of literature, one establishment alone, in Shanghai, employing 1,000 hands, while in Peking some seventy journals are published. In applied science and industry the Chinese are showing a remarkable power of adaptability, the iron-works set up at Hanyang, for example, and operated entirely under Chinese control, having attained in the course of a few years to a degree of success that has enabled them to become powerful competitors of the blast furnaces of the United Kingdom and the United States, while an American authority has declared that "the development of China's industry, trade and commerce during the last few years has been such as to amaze the Western world." The foreign trade of China, exclusive of bullion, amounted in 1912 to £131,740,000, the net value of imports being £75,197,000 and that of exports £56,543,000.

Even, therefore, from the purely economic standpoint the situation in China is one that may well command the world's attention; but the purpose of the present work is rather to point to what has already been done—and to the increasing opportunities now opening out—in regard to the higher interests of the Chinese people—religious, educational, and social—as provided for, or as sought to be provided for, under the fostering care of those Christian missions which are undertaking the stupendous task of advancing the welfare, spiritual and temporal, of over 300,000,000 of people.

It was to her aforesaid intercourse with Western nations that was mainly due, in the first instance, the original awakening of China to a realization of the fact that her civilization, however ancient, was no longer adapted to the needs of to-day. Yet such intercourse with the West was not only inadequate but might even have been a source of danger to the Chinese themselves.

All the world over the association of a strong race with a weak or a backward race has involved the risk of the latter adopting the vices rather than the virtues of the former, and especially so where the one race, as represented by traders caring alone, or mainly, for their own gain, have sought to exploit the shortcomings of the other race to their own advantage. The only real safeguards have been assured when such intercourse, whether commercial or political, has been preceded, accompanied or influenced by sound moral or religious principles.

While, therefore, it is a combination of causes that has led to the recent "awakening" of China, missionary effort has, undoubtedly, taken a leading part, if not a part of paramount influence and importance, in bringing about the results which have been attained. The late Hon. Charles Denby, who was for thirteen years American Minister at Peking, wrote in his book on "China":

"The adoption of Christianity means to the Chinese a new education. He becomes mentally regenerate. . . . His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spread of civilization which is comparable to the propagation of Christianity."

The "new education" that led up to the creation of the "New China" of to-day began several decades before foreign politics and foreign trade developed into active forces in China, and the propagation of Christianity, in many different ways—covering the whole range not only of evangelistic but of philanthropic and literary work or influence—became, in effect, the most active force of all.

Great discouragements have been faced, and bitter persecutions have been encountered. For the first ten years of the occupation of Foochow by the Church Missionary Society, which started work there sixty years ago, not a single convert was made, and the society, greatly discouraged, contemplated withdrawal; but, happily, it yielded to the entreaty of the resident missionary, who begged to be allowed to remain and was able to announce a few months later that he had just made his first converts. In the Boxer Campaign of 1900, directed against foreigners in general, many missionaries and large numbers of native Christians lost their lives; yet those very massacres invested only with new vitality and increased influence the whole missionary movement, endowing it with a greater power, and securing for it a higher degree of respect among the people.

Still more recently the greatest opportunity of all in China has been brought about by the revolution which, beginning with the revolt of troops at Wuchang in October, 1911, led, in February, 1912, to the abdication of the Manchu dynasty and the eventual formation of the present Republican Government. Some of the leaders of the revolution,

including Dr. Sun Yat-Sen, were men who had been educated in the Mission Schools ; others, if not themselves avowed Christians, were in sympathy with the work of the missions, and were seeking to promote, not only the uprising, but the upraising, of China. Many prominent members of the Republican Government or leading Government officials have also been educated in Mission schools and are more or less favourable to Christianity. This, indeed, is said to be the case with about 70 per cent. of the officials under the new Government.

In this and other ways an abundance of evidence is forthcoming as to the more favourable opportunities that have now been opened out to the missions, as compared with those that existed under the old régime.

The President, Yuan Shih-Kai, granted a reception to the delegates of the Young Men's Christian Association during their conferences at Peking in 1913, and spoke to them in words of sympathy and encouragement. When in the same year the members of the China Medical Missionary Association were holding their triennial conference in Peking, they, also, were received by Yuan Shih-Kai, who expressed his delight to meet them and his gratitude for their services in promoting sanitary reform, in mitigating the horrors of the plague, and in attending to the wounded during the Revolution. "I am glad," he also said, "of this opportunity to offer you our most sincere personal thanks, and I hope that you will continue your labours, thus adding to the glory of your reputation, and strengthening the bond of friendship between your countries and ours."

General Li Yuan-hung, commander-in-chief of the Republican Army, said in an interview with a representative of the Press :

“ Missionaries are our friends ; I am strongly in favour of more missionaries coming to China to teach Christianity and going into interior provinces. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican Government be pleased. China would not be aroused to-day as it is were it not for the missionaries, who have penetrated even into the most out-of-the-way parts of the empire and opened up the country.”

No less significant was the action of the Chinese general who, on the conclusion of the successful siege of Nanking by the revolutionary party, invited an English missionary to preach to his troops, gave him a badge which authorized him, as “ A deputy of Jesus,” to preach the gospel to the soldiers whenever and wherever he pleased, and himself attended with his fellow officers on the first occasion of such preaching. The holding of evangelistic services on the “ Altar of Heaven,” near Peking—a sacred spot where for centuries successive Emperors had offered their sacrifices—was a still more striking instance of the whole attitude of the new Government towards Christianity.

Some Chinese youths who had been successful in an examination recently arranged a feast to commemorate their success, announcing on their cards of invitation that the feast would be in honour and worship of their ancestors. One of these invitations was sent to Mr. W. K. Chung, M.A.,

Commissioner of Education for Kwontung, and Dean of the Canton Christian College. He replied :

“ The Republic, in furthering education, only seeks what is essential for the times. It does not seek after empty glory. All this sort of thing might have been well enough under the defunct Manchus ; but the present Board have decided that these things shall not be allowed. Worshipping ancestors and telling them of successes is only superstition, and as for theatrical performances in their honour nothing could be more false. I am surprised that anyone dares to contemplate such things.”

The most remarkable proof of all, however, of the changed conditions in China was afforded by the action of the Chinese Government in appealing to all Christians in China to observe April 27th, 1913, as a Day of Prayer for China, the appeal being made in the following words :—

“ Prayer is requested for the national Assembly now in Session, for the newly-established Government, for the President yet to be elected, for the Constitution of the Republic, that the Government may be recognised by the Powers, that peace may reign within our countries, that strong virtuous men may be elected to office, that the Government may be established upon a strong foundation.

“ Upon receipt of this telegram you are requested to notify all Christian Churches in your Province that April 27th has been set aside as a Day of Prayer for the nation. Let all take part.”

To-day absolute religious liberty has been assured to the missionaries, who are free to go wherever they please throughout China. All restrictions have

been removed; a new era of religious freedom has been inaugurated; persecution and oppression of teachers of Christianity are no longer in vogue; the Missions are in closer touch than ever before with the official, professional and student classes in China; an eagerness to welcome Western learning and Western progress is spreading throughout the land, and opportunities never surpassed in the long period of her history are now being offered to those who would add China to the list of Christian peoples.

Are the nations of Christendom prepared to make a strong and united effort both to extend Christianity among China's millions and to aid in solving the problems that necessarily arise at the present juncture as to the position China herself is to occupy—that is, either as a Christian or as a non-Christian nation, with all the consequences, direct or indirect, involved therein—when she takes, as she is certain to do, a still more important share in the world's doings?

Of the three indigenous "religions"—Confucianism, Buddhism, and Taoism—hitherto acknowledged by the Chinese, not one has emerged from the recent tremendous upheaval with the same strength as before. A strong effort is being made to give increased vitality to Buddhism; but Buddhism in China, as the Rev. Dr. Haigh, who recently made a tour of the Wesleyan Mission stations in China, told the Wesleyan Conference in July, 1913, "is played out, and Confucianism is passing."

The real alternatives for the New China of to-day would seem to be—Christianity, or Agnosticism.

Christianity itself is more in favour in China, and has greater chances at the present moment than ever before ; but with the weakening of the old faiths, and with the advent of certain phases of the new learning which are hostile to the Christian religion, Agnosticism, likewise, has greatly increased opportunities, and is likely to flourish, more especially among the educated and official classes, wherever Christianity fails to take root.

Yet if advantage is to be taken of the present opportunities for the Christianizing of China it must be taken without delay. The need for action is urgent. China is for the moment in a state of transition. Everything, more or less,—faiths, habits, customs, aspirations, outlook on life—has been cast into the melting-pot ; the moulds which will shape and give character to the New China are even now being prepared, and it may be a matter of incalculable importance, not only for the Chinese themselves but for civilization and for the world at large, that these moulds should be so fashioned as to ensure that the Chinese shall, as far as possible, become a Christian people.

While the attainment of this end may appear to present almost insuperable difficulties, the fact should be recognized that the foundations have been “ well and truly ” laid, all that needs to be done to-day being to work with still greater energy, and with the provision of still more abundant means, along established lines.

That the conditions are as here stated may best be shown by a brief review of some of the leading results already accomplished,

CHAPTER II

EVANGELISTIC WORK

THE date of the arrival of Nestorian missionaries in China has been fixed at A.D. 505; the Roman Catholic missionary, John Corvino, arrived in 1292; the first Protestant missionary to China, Robert Morrison, landed at Canton in 1807, and the first American missionaries, Bridgeman and Abeel, began work in 1830; but religious freedom was not guaranteed until 1842, when the treaty of Nanking, entered into between China and Great Britain, gave a formal sanction—confirmed and expanded by subsequent treaties with other countries—to missionary effort in China. To-day there are no fewer than 104 Protestant missionary or kindred societies at work in China, namely, British, 22; Colonial and Continental, 19; American, 40; educational, 5; miscellaneous, 18. The countries represented in the list of Colonial and Continental societies are: Canada, New Zealand, Germany, Denmark, Sweden, Norway and Finland. As will be seen from the details given in the Appendix, the Protestant societies have a total foreign staff in China of 5,171, in addition to a total Chinese staff of close on 16,000, while they estimate their total Christian community at 370,000; but the missions must have influenced

multitudes of people who have not qualified to rank as baptized Christians and would not, therefore, be included in the statistical returns. One authority on this subject is of opinion that 500,000 would be a very moderate estimate of the Protestant community in China. The Roman Catholics have 48 missions, 1,469 European priests (including bishops), and 729 Chinese priests. The number of their adherents is given as 1,431,000 ; but it is admitted that these mostly belong to the poorer classes of China, whereas the Protestant Missions have been more successful among the educated, official or otherwise influential classes. Concerning the general position of the Roman Catholic Church in China, the issue of *Illustrated Catholic Missions* for April, 1913, says: "She is constantly hampered by her comparatively small number of priests for such large districts, and most of all by her poverty and the poverty of her missionaries. . . . It is not said that China will become Catholic, yet the Catholic Church may become an important factor in her future."

The fact of there being so many separate Protestant Missions working in China has given rise to much adverse comment. While, however, the list published in the "China Mission Year Book " for 1913 shows a total of over 100 "societies," a number of those so described consist of two, of three, or even of single independent and self-supporting workers, and are not entitled to be regarded as "societies " at all. It is, again, a matter of material importance to bear in mind that the trend of Protestant missionary effort in the various phases of its activity in China

to-day is to set up churches or to carry on evangelistic or other work on the basis of mutual agreement or understanding designed to avoid both competition and overlapping ; to establish such councils and conferences as will ensure harmony and co-ordination among the various societies taking part in them ; and to organize joint educational, medical or other colleges, schools or institutions to be owned, controlled or made use of by groups of societies, thus securing greater efficiency at a smaller aggregate expenditure than if each mission sought to act independently of all the other missions.

Already there have been attained in these directions results which not only go far towards meeting the aforesaid criticisms but should greatly increase public confidence in the work of the missions in China.

For the avoidance of overlapping one practice now generally adopted in China by the Protestant missions, of whatever nationality, is to agree among themselves to territorial limitations which are regarded by them as the spheres of influence of particular missions.

In the province of Shantung (which covers about 60,000 square miles, and has an estimated population of 38,248,000), there are eleven different missions at work, and these have arranged among themselves to take each a separate section of the province—north, extreme west, south, south-western corner, and so on. In the province of Szechuan the missions work with very little overlapping and seek to secure efficiency and economy by co-operating in every possible way. Concerning the metropolitan province

of Chihli (which has a superficial area of 115,830 square miles, or about twice that of England and Wales, and an estimated population of 20,930,000), Dr. Thomas Cochrane says in his "Survey of the Missionary Occupation of China" that nine different missions and three Bible Societies are all in active operation; yet—

"There is no province in China where mission comity is better exemplified. Not only is there little overlapping, but the most harmonious relations exist between the various missions. The Chinese, especially in Peking and Tientsin, are extremely keen on everything that draws the different organizations closer together. A union service which even included Greeks and Roman Catholics was arranged by the Chinese, and is an annual event."

In Tientsin, four missions work on a basis of co-operation, while both there and in Peking the systematic evangelization of the surrounding districts has been so arranged that there is no overlapping. In the province of Chehkiang two missions have drawn up an agreement in which there is a clause stipulating that within three miles of a station or out-station already operated by one of them no fresh station or out-station shall be started by the other society, and that within a radius of from three to six miles neither of them shall open a fresh station without consulting the other; though beyond that distance each may act independently.

Such arrangements or agreements as these are typical of the general conditions in the practical working of Christian missions in China to-day.

More remarkable still, perhaps, is the fact that,

as further told by Dr. Cochrane, "one mission in a certain district, feeling that a neighbouring mission could well cope with all the work, offered, although in Church polity the missions were different, not only to retire from the district but to give its building and plant to the sister mission."

In other instances Union Churches are set up by two or more denominations, as, for example, in the province of Shantung, where the English Baptist Mission and the American Presbyterian Mission have joined in a church of which a Baptist has been appointed the pastor, each section being free to act upon its own ideas in regard to the baptism of adults. Then, also, union evangelist missions are held; union classes are conducted, and union lectures are given in connection with groups of missions acting on a common basis.

Dr. Cochrane suggests that the various organizations are not always to blame for the way in which their missionaries have been distributed—some of the provinces or prefectures being better occupied than others—since in the past the workers could go only to the districts then open to them, whereas to-day the workers can go anywhere—a fact which lends additional emphasis to what is now being done in the way of re-distribution and more effective organization. Under present conditions, he further tells us, very few missionaries in China would consider it right to open a chapel in a village out-station occupied by another mission, for "men are beginning to realize the tremendous task that lies before the Church." They are feeling the responsibility which rests upon them in respect to the

unoccupied fields in China and elsewhere, and especially so considering that, for example, waste in China may be somebody's want in Africa.

In a paper read by him at a conference of representatives of the foreign mission organizations of North America, held in New York on February 29th, 1912, the Rev. James L. Barton, pointing to the common policy and practice of American missionary societies representing the Presbyterian, Methodist, Baptist, Episcopalian and Congregational Churches (which control 78 per cent. of the American missionary forces working in China), said :

“ I am wholly unable to name a single fundamental principle of teaching or practice in which there appear any radical differences among the missionaries in the field representing those different boards. Historical differences in creed and practice, the most of which find warrant chiefly in past ecclesiastical controversies, have never found much place in the preaching and teaching of missionaries in China. Amid the boundless needs of that mighty nation . . . none of our missionaries have found heart to waste time in discussing vestments, ceremonies and Christian traditions, and we have every reason to assume that they never will.”

One most effective means towards the avoidance of overlapping has been found in the creation in various provinces of Federation Councils, the special function of which is to study the wants of a whole region and, on the basis of the inquiries made, coupled with the intimate personal acquaintance of the members of each Council with the district concerned, to form comprehensive plans for mapping

out, co-ordinating and otherwise organizing or re-organizing the whole scheme of operations on a more scientific, a more efficient and a more economical basis.

In Chehkiang there is a strong Federation Council which, among other things, has prepared a large-scale map of the province; adopted uniform titles for churches and preaching halls; published a union hymn-book and a provincial directory of churches, preachers and workers; inaugurated union evangelistic work; encouraged joint education, and is now occupied in making a survey of the whole mission field in the province.

The Federation Council in Hupeh has prepared a similar map, is making a like survey in that province, and has set itself the task of seeing that every county therein is occupied either by a resident or by an itinerating foreign missionary or Church worker.

The West China Advisory Board—which would appear to be a Federation Council under another name—not only occupies itself with all matters concerned with co-ordination and the arranging of spheres of operation, but appoints committees whose function it is to undertake particular phases of missionary work. One of these committees, for instance, deals with the subject of Church Union, and has suggested that all the members of existing Churches in West China should form themselves into a united body to be known as “The Christian Church in West China,” accredited ministers in any one district being recognized as ministers of the proposed Church as a whole and eligible for transfer

from one district to another with the consent of the two districts concerned.

These Federation Councils, or kindred bodies, further act as representative and influential organizations by which various questions or problems affecting either the missions within the province or Christian work in China as a whole can be discussed, and it is hoped that before long the Provincial Councils will be able to appoint delegates to a National Council which, should the proposals already advanced be carried into effect, would allow of representatives of the whole body of Protestant workers in China meeting together for joint consultation in the equivalent to a Chinese Missions Parliament.

The great aims that many earnest workers in China have thus set before themselves are (1) complete harmony and co-operation of all the Christian, or, at least, of all the Protestant missions ; and (2) the eventual creation of a self-governing, self-supporting native Christian Church in China on lines that would ultimately render the continuance there of foreign missionaries or foreign workers no longer necessary, and allow of their withdrawal to other of the world's mission fields where there is a crying need alike for greater activity, for more helpers, and for more generous financial support. The fundamental idea of the workers here in question, as summed up in a statement concerning the five American missions already alluded to, is that of a "Chinese Church, self-controlled, self-supported, and self-propagating," destined "to become independent of foreign domination, itself the leader in organizing and directing

agencies of its own creation under God for the Christianization of the Empire."

Much has already been done, through conferences and other efforts, with a view to the realization of the ideal of complete Christian unity in China; but the inherent difficulties in carrying that principle into effect are not to be ignored. Thus at the Shanghai Centenary Conference of 1907, attended by representatives of all Protestant missions in China, a resolution was passed declaring that they recognized their essential unity in many ways, and that they set before themselves, as an ultimate hope, the establishment, not of a large number of separate denominational Chinese Churches, but of *one* Chinese Church. Following this resolution, however, came another which affirmed that :

"This conference having, in Resolution No II., thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Christian Church, and considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several missions under whose care they have been formed, recognizing the inherent liberties of these Christian Churches as members of the Body of Christ."

It is, in effect, along these particular lines that the movement in favour of greater Christian Unity in China is now proceeding. Thus the immediate aim—since it is the one regarded as more capable of

realization—is not the attempted formation at once of a single Chinese Church. It is, rather, that of securing, in the first instance, greater unity among missions, Churches or denominations *of the same or a similar ecclesiastical order*, forming these into united Churches without any regard to nationality or other distinctive features, yet allowing them to retain and develop their own organizations.

The most important development of this policy yet brought about is to be found in the constitution, on April 26th, 1912, of the General Synod of the “Chung Hua Sheng Kung Hui” (“Church of China”) by representatives of the Anglican Communities of England, Ireland, the United States, Canada and Australia. China is thus no longer to be regarded in the light simply of “a mission field,” since she now has an Episcopal Church constituting an independent branch among the sister Churches which combine to form the Anglican communion as a whole. This Episcopal Church of China starts also, not only with a definite Church organization, but with a body of over 26,000 baptized Chinese Christians.

All the non-Anglican Protestant communions in China are building up their Churches on the same self-contained principle, and it will be a matter of great interest to see what kind of federal or other union basis of operation will be evolved by the Churches for the realization of their fundamental aim for the Christianizing of China. The proposed Church of West China and the Federation Councils in the various provinces where these have been set up are all part of the same general movement.

Already, indeed, as an American authority has

pointed out, "it is no longer a question of the missionary and his *native helpers*, but a question of the native Church and its missionary helpers." The greatest degree of success will have been attained when the missionary helpers are no longer wanted, and can withdraw altogether.

In the case of the Chung Hua Sheng Kung Hui, otherwise the new Episcopal Church of China, the native Christians associated with it are said to have acquired "a sense of restfulness and confidence" in proportion as they find themselves an integral part of an organized Church. It is further considered that the Anglican missions, at least, are well able to deal even now with the problem of assuring autonomy to the Church thus established by them. "Though," say the Rev. Cyril Bardsley and the Rev. F. Baylis in the report drawn up by them as the delegation of the Church Missionary Society to the Far East in 1912-13, "the Church has, for the present, foreign bishops, it does not follow that they bring to bear upon it outside control in any sense that will not equally hold when the time, God willing, arrives for the appointment of Chinese bishops. The bishops, now foreigners, hereafter Chinese, are in the Church and of the Church, and their share in its government is almost exclusively from within and not from without. . . . There should, at any rate, be no room for doubt about the aim of the Anglican Communion to keep steadily to the front the hope of securing and appointing in due course Chinese bishops, their office and work being for the time undertaken by foreigners who are paving the way for Chinese successors."

Meanwhile the new method of missionary work in China is applying itself with greater energy than ever before to providing more efficiently alike for present needs and future possibilities by training and equipping with the best qualifications a large body of intelligent and capable Chinese Christians who will afterwards themselves work among their own people as preachers, catechists, teachers, doctors, nurses, etc., and prepare the way still more effectively for the final substitution of Chinese Churches, if not of one Chinese Church, for the present foreign missions. There is the further consideration that, apart from the greater influence which a fully competent native ministry should be able, as compared with a foreign ministry, to exercise over the Chinese mind, it is obvious that foreign preachers, foreign educationists and foreign doctors could not possibly be supplied in sufficient number to meet the wants of from 300,000,000 to 400,000,000 people. With, however, the creation of a great native evangelistic force trained and, as long as may be necessary, superintended by the foreign missions, the task that has been undertaken should be brought far nearer of accomplishment than if the missionaries and other foreign workers depended exclusively on their individual powers and opportunities.

A large number of training and kindred institutions of different types, and directed to the attainment of the ends here in question, have been set up in China, and not only are many hundreds of the most capable among the Chinese converts undergoing training therein, but already there is a large and steadily-increasing body of native workers,

each of whom may be regarded as, not only an individual recruit won for Christianity, but a possible centre of wide-spreading influence as the result of the active work that he himself may be expected to undertake. Almost every diocese in China has now its clergy training schools set up either by single missions or by groups of missions, and in some of the dioceses there are parishes in charge of ordained Chinese clergy.

In view of all these facts, the popular idea of the missionary and his work requires a certain amount of revision in regard to China, at least. The missionary is no longer himself simply a preacher, an evangelist, a teacher or a doctor. He has become more especially a *trainer* of preachers, evangelists, teachers and doctors; and the formidable if not apparently hopeless task of spreading Christianity among China's millions thus offers a far higher degree of encouragement than would otherwise be possible. The whole position is more hopeful; the prospect of the efforts made being eventually crowned with complete success is greater to-day than ever before; and even those who may hitherto have looked with apathy, if not with distrust, on Chinese missions in general may now be invited to reconsider their opinion and to conclude that to-day, at least, those missions are being more and more conducted in accordance with the methods most likely to ensure efficient, effective and economical working in the making of the great effort which so formidable a task as the eventual Christianization of China really represents,

CHAPTER III

THE MISSIONS AND EDUCATION

THAT education must needs play an important part in the work of Christianizing China is a proposition which needs only to be stated to ensure for it an immediate acceptance.

China's intellectual revolution, in sweeping away her traditional educational system and adopting in its place modern ideas based on Western examples, was one of the most remarkable events in the world's history.

For eighteen hundred years, at least, China had maintained a system of education which went but little further than the study of the Chinese classics. The writings of Confucius and Mencius—the former of whom was born 551 B.C. and the latter 372 B.C.—were assumed to contain all the essentials of human knowledge, and these ancients were venerated all the more because of their own reverence for still more ancient ancients. Confucius took no credit to himself for any originality in the ideas and sentiments he expressed. His mission in life, he said, was to gather together what had once been known but had long been neglected or misunderstood, and transmit it to future generations.

So it came about that successive generations of

Chinese students who had learned the writings of these sages by heart, and were able to produce commendable compositions, in prose or verse, on themes selected from them, passed for educated men. If the student desired to pursue any studies apart from the classics, he had to make his own arrangements to that end, without expecting any direct assistance from his teacher.

Examinations in the classics became the passport to official appointments, or, alternatively, led to the obtainment of those higher literary degrees which were supposed to be the crowning point of a man's life, whatever the age at which they were secured. The examinations themselves meant the incarceration and seclusion of each student for a period of nine days in one of a great number of wooden cells (like sentry boxes) placed in rows in an examination enclosure. In many instances the number of candidates who, having passed the first degree of bachelor of arts, sat for the second, numbered in the case of a single examination for one prefecture from 9,000 to 10,000.

Still more remarkable was the persistency with which candidates persevered in their efforts notwithstanding repeated failures. No age limit was recognized. In the province of Anhui, for example, there were, on one occasion, thirty-five candidates who were over eighty years of age, and eighteen who were over ninety. Periods of no less than fifty or sixty years were known to elapse between the taking of the first and the securing of the final degree, and instances are on record of grandfather, son and grandson all competing in the same examination

for the same degree. In no other country in the world could such a sight be witnessed ; but, on the other hand, in no other country could the industry, perseverance and staying qualities of the Chinese be surpassed.

In the conditions here described the ideal scholar in China came to be, as Arthur H. Smith well says in "Chinese Characteristics," "the literary fossil who has learned everything, forgotten nothing, taken several degrees, has hard work to keep from starvation, and, with claws on his hands several inches in length, cannot do any one thing (except to teach school) by which he can keep soul and body together."

It was the war between Russia and Japan that led, in 1905, to the full realization by China of the inadequacy of her educational system. The success of the Japanese over the formidable Russians convinced the leaders in China that dependence on the wisdom of the ancients would not suffice to equip their country to meet the requirements of the present day. So the late Empress Dowager issued a decree abolishing at one stroke the whole system of examinations which had been in vogue for so many centuries ; while before the declaration of peace no fewer than 15,000 Chinese students had flocked to Tokio to take advantage of the greater educational facilities there obtainable. In China itself an Imperial Board of Education was established ; a comprehensive educational scheme, ranging from elementary schools to universities and scholarships for study abroad, was framed ; many educational institutions of various types were set

up, and an intense desire for Western knowledge and learning developed into a movement which, in itself, was equivalent to a revolution in the social conditions of China. "Modern schools and colleges," says Dr. J. R. Mott in his "Decisive Hour of Christian Missions," "are springing up all over China like mushrooms"; but the Government schools and colleges provide only a strictly secular education, the Education Bill passed by the National Council eliminating therein everything pertaining to religion—a restriction which the Director of Education carried so far as to refuse permission even for the veneration of Confucius in Government schools.

One of the greatest wants of these State schools and other educational institutions is efficient teachers; and it is in this direction that there is, to-day, special scope for the activities of the foreign missions.

From an early period in the carrying on of their operations in China, the most active and progressive of the missions had taken up educational work as an important adjunct to strictly evangelistic work—the more so because the training of Chinese children, on the basis of Christian principles, was found to be of great value in influencing the minds, not only of the rising generation, but also of their parents and relatives under conditions which otherwise it would have been difficult, if not impossible, for the missions to overcome. There were, it is true, hostile critics who objected to the missions undertaking educational work at all. "It was argued," as Lord William Cecil remarks in his book on "Changing China," "that the duty of the mission bodies was

to preach the Gospel, and that, however advantageous education might be, it was not the duty of the Christian to give it; but," Lord William proceeds, "whatever doubt there was then, facts have been too strong for those who opposed educational policy, and anyone travelling through China realizes more and more how the mission that has spent money on education is the mission that has the power of expansion. The mission that has no educational system is always cabined and confined for want of money and men."

On the same subject Dr. Mott remarks :

"Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstition and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the Government institutions of learning."

The mission schools were to a large extent designed to serve as "models" of what schools ought to be, and the instruction provided was of so excellent a type that Chinese parents who were not themselves inclined to adopt Christianity still sent their children to them for the sake of what they considered the "other" advantages. Subsequently the missions set before themselves the further aim of establishing normal schools and colleges where they could teach Chinese teachers who would themselves undertake educational work which it would be impossible

for the missions to do if they relied exclusively on their own powers and resources in a land having so vast a population. The American missions have been especially active in providing for the needs of higher education in China.

Thus the various foreign missions had between them established the foundations of a thoroughly efficient system of modern education work in China when the Government had still not got beyond examinations in the Chinese classics. The schools and other institutions set up by the missions are, in fact, to be regarded as the real basis of the Chinese educational system to-day, since they not only constitute models for the corresponding Government schools and institutions, but must to a certain extent be relied upon for the supply of teachers. These the Government find such difficulty in obtaining that not long ago they were said to be in need of no fewer than one million in order to carry out their full educational programme.

Already it is the mission school graduates who are doing most of the new educational work in China, and the more that this work can be undertaken by those who have received their training in Christian schools and colleges, the greater will be the probability of a spread of Christian principles, or, at least, of a sympathy therewith, even under conditions where direct religious teaching would not be allowed.

The nature of the difficulties by which the newly-established Government schools are faced may be realized somewhat from a paper on "The Christian Education of Women in China," read before a conference of women educationists at Oxford on

September 5th, 1912. Speaking of the lack of teachers the writer said :

“ I have been into some of the new Government schools and I have come away feeling how pathetic it all was. They were making such a brave effort, but it was pitiable. Of course some were better than others. There were the latest charts of many ‘ ologies ’ on the walls ; money had not been spared on apparatus and buildings ; the various curricula on paper looked very good, but they were on paper only. They told me in subdued voices that they had not begun this study or that because they had not the teachers. One longed to stop to help them. Normal schools were started for training teachers, and, because the demand was so much greater than the supply, certificates were given after a very superficial course, sometimes only of three months, stating that the graduate had passed a long list of so-called Western subjects, including Physiology, History of Education, Hygiene, School Management, and so on. One young Chinese teacher of the new style was making a sad and excruciating attempt to teach a class of girls to sing a scale. She was supposed, in two years and a half, to have learned, as she called it, ‘ *all* Western knowledge ’—at a school conducted by Chinese in Shanghai ; but she owned to me afterwards that she could not even read her notes ! A young American master who was engaged in a Government school was one day suddenly called upon to sign certificates for some of his students, and when he protested, saying there were several subjects stated on the certificate which the students had not yet touched, he was told that any way he

must sign, for that was the prescribed course, and orders had come from Peking for a certain number of graduates, and so they must be sent up as such. Needless to say he did not sign, though the native teachers did not hesitate to do so."

There could, of course, be no suggestion that the missions should compete with the Government in providing elementary or even secondary schools throughout China on a scale sufficient to meet all requirements. The enormous volume of educational work, as a whole, which still remains to be done must needs be done by the Chinese themselves, and at their own expense; but there is great and increasing scope for the action of the missions if, after having established their model schools, they undertake to a still greater extent the provision of Christian Chinese teachers for the Government schools as well as for the missionary schools themselves.

So one finds that while on the one hand the cry is being raised more and more throughout the length and breadth of China for educational development, in the interests not alone of candidates for official posts but of the people in general, on the other hand every mission is asking for an increased measure of support in order to meet the situation which has arisen, and secure, or supply, according to its opportunities, a larger number of efficiently trained teachers.

Great as the need for these teachers is already, it is certain to undergo a steady increase during the next ten years or so, as more and more of the Government schools are established; and any failure on the part of the mission colleges and universities to

provide, as far as they might do, and as far as the Government are willing and anxious they should do, for these special requirements would have to be met by the setting up of more Government training schools in which the same Christian influences would not be found.

Should this result be brought about, as the outcome of any failure on the part of Christian nations throughout the world to rise to the occasion and supply the needs of an obviously urgent situation, an opportunity will have been missed which it may be impossible to make good, and a serious setback given to Christianizing influences that every effort should be made to foster.

The educational system of the Christian missions in China has, however, a wider design than that either of training the young or of teaching prospective teachers. One further purpose, of altogether exceptional if not of incalculable importance, it is fulfilling at the present moment is that of providing China with new leaders, whether as members of the Government, State officials or otherwise. Many of the Chinese students who have risen to these positions have been trained in the educational establishments of one or other of the missions; and once more it is the case that, even when such old students of the mission schools and colleges have not formally adopted the Christian religion, they may still be inclined to regard the missions with more or less sympathy, or, at least, with a spirit of toleration which, in itself, is full of encouragement as compared with the times of opposition and persecution passed through in former days.

Another important factor in the situation is to be found in the opportunities now opened out to Chinese students who, having received the first part of their training in the missionary educational institutions in China itself, have been sent abroad to complete their training in England or in the United States, and have returned to their own country with still greater stores of Western knowledge and Western influences. In Canton alone there were over sixty of these returned students in November, 1912. One, who had been the representative of Kwongtung in the first National Assembly, was then head of the Provincial Civil Department; another who, after leaving the Canton Christian College, completed a course in civil engineering at the University of Illinois, was in charge of one of the engineering departments of the city of Canton; and another, having prepared himself as a textile expert in England and also in Massachusetts, was Director of Textile Enterprises in Kwongtung. In the issue of *China's Millions* for December, 1912, there was quoted a statement to the effect that in Canton city sixty-five per cent. of the holders of official positions in the early months of that year were either Christians or had been trained in mission schools or colleges.

That even a material proportion of those upon whom will devolve the solution of the many problems, political, economic, and social, by which China is now faced should thus have been brought under the influences of Christianity is a factor of great importance in the making of the new Republic and in the shaping of the future of the Chinese

people. Such a result is in itself a complete justification of the educational policy the missions have pursued, and it should lead to a still greater measure of support being given to the further developments of that policy in the immediate future.

To enter into details concerning all that the missions are doing in the various departments of educational work in China would go far beyond the scope and purpose of the present work, and only two further points in relation thereto can now be mentioned.

The one is that the Pan-Anglican grant of £25,000 to the dioceses in China was of the greatest value in enabling them to take a step forward in their educational work at a most opportune moment, when many of them were in a condition bordering on the direst need. But even £25,000 did not allow of much more than a single step, as will be realized if account is taken of all that requires still to be done. "What is needed," writes an authority on the subject, "is the provision of sufficient funds, not only to equip existing work, but to lay foundations, even now, on a scale commensurate with future need of a work the magnitude of which it is hard to realize."

The other point to which reference should be made is that, although so much educational work is being done by so many different agencies in China, there is an ever-increasing aim among the missions concerned to act together on such lines of co-operation as will ensure an avoidance both of overlapping and of any waste either of means or of effort.

One result of the observance of this principle is to be seen in the setting up of Union Universities and Union Theological Colleges, a single institution being made to serve the purposes of a group of missions. The joint education of men of different denominations is found to offer advantages in regard not only to efficiency and economy, but also to the men themselves. Instead of there being any real danger of undesirable results from the influence of divergent lines of teaching and of practice, the tendency is to strengthen confidence in one's own Church, to confer upon the candidates the advantages following from an exchange of ideas, and also to prepare them still further for co-operation in the work of evangelization.

In the province of Szechuan, for instance, the Committee on Union Education formed by the West China Advisory Board has for its special object the encouragement of a uniform standard of Christian education; and the "crown" of this system is to be found in the Union University the Committee have just set up. The site of the University comprises about 50 or 60 acres, of which 10 or 12 acres are common property, devoted to administrative and other buildings, while the remainder of the land is divided among the various missions co-operating in the scheme, each having its own residences and hostels. The present departments in the University include arts, science, pedagogy, medicine and theology. The students will be drawn from the 200 mission schools in the province.

In Chih-li it is hoped to perfect the present

co-operation between groups of missions in the matter of higher education by creating a Christian University in which all the missions may unite.

Without attempting a survey of what is being done in all the other provinces, it might further be mentioned that a number of missionary societies operating at Nanking have set up a Union Bible School in which they are to merge all their theological training. In 1912 theology was being taught in the school by a Presbyterian missionary assisted by a Chinese member of the Methodist Episcopal Mission, while the text-book in use was one which had been written by a Baptist. Under the arrangements made, teachers connected with each denomination represented are to have opportunities for instructing students belonging thereto in the government, discipline and tenets of their own particular Church, as distinct from the teaching given in common.

The principle of co-operation has been followed still further in several provinces by the formation of educational unions. These have for their object that of standardizing and co-ordinating the instruction given in the mission schools, and of providing a means by which such schools may be brought into touch with the local educational authorities. In Szechuan the 200 mission schools, from which students for the Union University already mentioned will be drawn, are all to have the same carefully graded course of instruction, while the Government curriculum is also to be followed as closely as possible.

Educational work of the highest value is thus

being done on a basis in itself thoroughly practical, and one deserving of every confidence and support, not only in the interests of the social and economic progress of China herself, but as an important means also to the furthering of those Christianizing efforts which naturally constitute the main objects the missions have in view.

CHAPTER IV

THE STUDENT MOVEMENT

ON May 7th, 1912, Dr. Sun Yat-Sen visited the Canton Christian College and addressed the students on China's need for qualified and unselfish leaders. He contrasted the present-day opportunities of Chinese youth with the limited outlook in his own boyhood days, and added : " The students are the future of China."

If this estimate of the situation in China by so competent an authority is warranted—and there is no reason why we should not accept it as well-founded—then we must conclude that the highest possible degree of significance attaches to the course of events in China during the first three months of 1913 in connection with what is known as the Student Christian Movement.

This movement, as it exists to-day, was first developed about the year 1893 from a Student Volunteer Missionary Union which, originating in the United States, was designed to impress upon students the claims of the foreign mission field, and to enlist recruits for service therein. Experience showed, however, that a wider spiritual awakening among students was necessary before any large number would be likely to become foreign missionaries, and the scope of the movement was widened

with a view to promoting this spiritual awakening among students in general, the securing of missionary recruits becoming a subordinate aim, though one that has not been in any way neglected.

By 1895 "national" Student Christian movements, on the broader basis here indicated, had been established in the United States, Great Britain and Scandinavia, and a kindred organization was also then in operation among students in mission lands. These various bodies proceeded to form themselves in that year into a World's Student Christian Federation, and the position of secretary thereto was conferred on the founder of the Federation, Dr. John R. Mott, who, as a leader of the movement in America, had already visited the students of many different countries in furtherance of the work, and has been described by the Archbishop of Canterbury as "one of the foremost living promoters of Christian missions and Christian work of all sorts."

Subsequently many other national organizations were formed, and these also joined the Federation either singly or in groups, the periodical conferences held by the Federation thenceforward bringing together delegates from all parts of the world. To-day the Federation embraces a membership of 156,000 students in forty different countries, without reckoning a further probable half-million of former members who have graduated and carried out with them into their business in life the lessons they learned or the influences they gained while in association with the movement in their student days.

China is among the countries included in the list, and the developments brought about there have been more remarkable perhaps than in any other country.

The organization of the movement in China was originally undertaken by the Young Men's Christian Association of America, which body, in addition to having active and zealous members peculiarly fitted for the work, has been able to raise substantial funds in the United States for the necessary buildings and for other purposes. It was felt from the first, however, that in China as in other mission lands the movement would have the greatest degree of success if it were in the hands of an indigenous body. In an official pamphlet giving an account of "The Student Christian Movement" it is said :

"University missions may lead handfuls of Oriental students here and there to Jesus Christ, but no Western Mission will ever really evangelize an Eastern land. We can but win and train native leaders; theirs must be the glory of being the apostles and evangelists of their own country. The missions connected with or inspired by the Federation have felt this keenly, and over and above their evangelistic work among non-Christian students they have done their utmost to foster indigenous Student Christian organization. Student Christian Associations in India, China, Japan and other mission lands, differing widely in methods, but with the same basis and aims, have been formed in many universities and colleges, both Government and missionary."

Hence the organization of the work among the

student classes in China generally has been undertaken by, and even formally handed over to, the Chinese Young Men's Christian Association. This body has both supplemented what was already being done in the mission colleges and universities—where every student, Christian or non-Christian, is required to study the Bible—and labours among the large class of non-Christian men, educated on Western lines, who, as has been said, “are being sent out by the hundred thousand from the Government universities and colleges of the Orient with their faith in their own systems sapped, and with no knowledge whatever of Christianity.” The Young Men's Christian Association in China is now practically synonymous with the Student Movement, seven-eighths of its work being among the student class.

The members of the Association constitute a body of remarkably gifted and active workers. They are exceptionally qualified to deal with the specialized type of work they undertake, are able to secure a direct approach to non-Christians with a success to which the foreign missionaries could not hope to attain, and are said to be getting “grand openings for influence,” not only among students in mission schools and colleges, but also, and more especially, among the whole body of students in the chief cities of China. The revolution has, we are also told, given a further impetus to the Association's work, “not, apparently, because it is a religious movement, but because of its moral value, its provision of first-class lecturers, its intellectual leadership, its club life, and its sympathy with

young and new China." In Yunnan the Provincial Assembly has passed a resolution asking the Association to start a branch in every leading city in the provinces; the Governor of Chengtu has presented the Association with a plot of land between two and three acres in extent for a building to be erected in the middle of the city; and the Governor of Chehkiang has offered the Association a site in the city of Hangchow.

The preparatory work done by the Chinese Young Men's Christian Association is followed up by the mission workers, who are far more successful in leading the students on to Church membership than if the latter had been left from the outset entirely to their own resources. Some of the missions, both British and American, have either set aside missionaries to co-operate with the Association or otherwise participate in what is being done; but once more we have evidence of that desire to avoid overlapping and duplication which, as already shown, is becoming more and more a fundamental principle of missionary effort in China.

The magnitude of the task that has been undertaken among the student classes of China is beyond all question, and it might almost be regarded as impossible of accomplishment if the prospects were not so encouraging as they really are. In Wuchang, for example—a large Government centre in the province of Hupeh—there have been, at times, as many as 10,000 students; and this is only one city among many. Great, however, as the task may be, it is felt to be one of enormous importance and of extreme urgency, (1) because it is exceedingly

desirable that Christian influences should be brought to bear on the young life of China at its most plastic stage; (2) because it may be of transcendent importance both to China and to Christendom that the future leaders of the New China, who will come mainly from the student classes of to-day, should enter on their official or business careers with, at least, sympathy towards the principles and the practice of Christianity; and (3) because the Churches in China may look forward to a great increase in influence and power of expansion if only there can be won over both to Christianity and to Church membership a large or even a substantial proportion of the first few generations of Chinese students trained in Western knowledge and having more or less attachment for Western institutions.

The intense desire for this Western knowledge which has now spread so widely in China is being very shrewdly taken advantage of by the leaders of the Student Christian Movement for the purpose of promoting their own particular aims. Much activity is thus shown in the arranging of lectures on modern science (one especially popular subject being that of wireless telegraphy), or on social or public questions. The delivery of these lectures is regarded with great favour, and even with great enthusiasm, by the student, official and educated classes, while such lectures are found to be an excellent means of facilitating evangelistic work, the principles both of science and of social politics becoming stepping stones to the truths of Christianity. Summer conferences for Government and other students are a further important phase of the

work. Hostels for students and institutes for business men are being opened in different centres; and in other ways besides considerable energy and enterprise are being shown.

On the occasion of the sixth National Convention of the Chinese Young Men's Christian Association, held in Peking, December 12-15, 1912, over 300 delegates represented organized Churches of every creed and denomination in fourteen provinces—a fact which in itself is suggestive of the position to which Christianity has now attained in the Chinese Republic.

More remarkable still were the events connected with the series of evangelistic meetings for Government students conducted in China by Dr. Mott and Mr. Sherwood Eddy between January 30th and March 29th, 1913. These meetings were arranged in accordance with the commission given to Dr. Mott by the Continuation Committee of the World's Missionary Conference, held in Edinburgh in 1910, to visit the mission fields of India, China, Korea and Japan. Mr. Sherwood Eddy co-operated with Dr. Mott as evangelist, and important services were also rendered by Professor Robertson, science lecturer of the Chinese Young Men's Christian Association, whose opening lectures in various cities on "Wireless Telegraphy" not only aroused great interest in themselves, and attracted large audiences, but were an admirable advertisement for the evangelistic meetings by Dr. Mott or Mr. Eddy by which they were followed. Altogether Professor Robertson gave his science lectures in seven cities to audiences aggregating over 59,000

persons. The student evangelistic meetings were held in fourteen cities, the total attendances being estimated at 78,230, while the number of individuals present at the meetings—allowing for those who attended the entire series held in each city—is put at 35,000. It is further calculated that the number of those who gave in their names as “enquirers,” and thus took the first step in relation to the Christian life (since an “enquirer” was assumed to undertake daily Bible study and daily prayer, if not also to join a Bible School class), was about 7,000.

These figures are in themselves sufficiently suggestive of what is regarded as “the ripeness of the student field” in China; yet the position becomes still more striking when one reads, not only of the great interest aroused by the meetings among both the student and other classes, but also of the remarkable examples which were given of the friendly attitude of Government and local authorities towards the Christian workers and the faith they represented.

In Canton Dr. Mott delivered (through an interpreter) a series of three evening addresses, on “Spiritual Atrophy,” “Temptation,” and “Religion a Matter of Will,” to Government students and other young men who on each occasion filled the largest theatre in the city, the audiences averaging some 2,000 persons. The Minister of Education presided at one of the meetings and the Chief Justice of the Province at another, while Dr. Mott was introduced by the Commissioner of Foreign Affairs, as many as twenty of the leading officials being also present on the platform. In Tsinanfu,

the capital city of Shantung province, the Governor gave Dr. Mott the use of the Provincial Assembly buildings for the meetings at which he was to give his addresses on what he defines as "Constructive Christianity," and sent a representative to the first of the series, at which there was an audience of 2,400 students. In Peking a special pavilion had to be erected to accommodate the audiences, which ranged from 2,500 to 3,500 persons. The President of the Board of Education advised the students of the Government colleges to attend the first of the meetings, and they did so with great eagerness. Mr. Eddy had intended to stay only one day in Peking ; but the President of the Board of Education induced him to remain two days longer in order to visit all the leading Government colleges, including the Imperial University, the Law College, and several others to which no Christian speaker had ever before secured an entrance. Dr. Mott and Mr. Eddy also addressed the 500 students in the Ching Hwa Academy, where young men who will one day join the ranks of China's leading officials prepare for matriculation into American Universities.

Mr. Eddy wrote concerning this visit to Peking :

" It was a novel experience in ancient Peking, where Sir Robert Hart remembers seeing men drowned in the deep pools of mud and water in the main streets, to speed from college to college in a taxi, though we had to turn out for an occasional camel train or a slow-moving country cart. The battered walls of Peking reminded us of the siege in the Boxer days a short decade ago ; but recently the Young Men's Christian Association held a prayer

meeting of its Bible Class leaders on the high altar in the Temple of Heaven itself, where the Emperors of China offered their yearly sacrifice."

At Pao-ting-tu, in the province of Chih-li, and the scene of some terrible massacres of Christians in former days, Mr. Eddy, who had only one day to spare, spoke at a mass meeting of nearly 3,000 students and others, and then, at close on 10 o'clock at night, proceeded to the Military Academy, where the General and his staff brought 1,600 cadets out into the open, and stood with them in the bitter cold to hear Mr. Eddy's address.

Further encouraging proof of official favour was given at Wu-chang, where General Li Yuan-hung, Vice President of the Republic, and one of the leaders in the revolution, offered the use of the Government Exhibition Hall for the meetings, gave a luncheon to Mr. Eddy and the members of the Committee, and expressed his conviction that a branch of the Chinese Young Men's Christian Association ought to be immediately established in each large city throughout the Republic.

The total attendances at five meetings held in the Martyr's Memorial Hall at Shanghai were 3,760. Every seat was reserved for men who had promised to attend the full series of meetings. At Nanking a large pavilion had been especially constructed, and the aggregate attendance at the four meetings held therein was 7,900, while addresses were also given in the local colleges—mostly Government institutions. At Mukden, the capital city of Manchuria, Dr. Mott found that the Governor had, on his own initiative, undertaken the entire cost

of providing a special building for the evangelistic meetings, and had also arranged with the education authorities for the attendance thereat of the 5,000 Government students. The first meeting of the series was given under the patronage of the Board of Education.

The Minister for Education attended the meeting by direction of the Governor of Manchuria, and, though not himself a Christian, he personally exhorted the students who gave in their names as enquirers to keep the promises they made in regard to study of the four Gospels, daily prayer, and acceptance of the Christian faith, should their reason and conscience permit them so to do. On the following day the Governor himself called on Dr. Mott, and asked what he could further do for him. Told that a difficulty had been found in getting adequate accommodation for meetings of Christians in Mukden, the Governor at once replied that henceforth any of the Government school buildings that might be desired would be at their disposal.

It was, however, in Foochow city that the climax of this most remarkable of evangelistic tours was reached. The preparations there had been begun two and a half months in advance, and a staff of ninety-six workers had been organized to act as ushers or stewards during the campaign. Professor Robertson and Mr. Eddy arrived together. The arrangement which had been made was that the Professor should first get into touch with the students by giving them his lecture on "Wireless Telegraphy," and that tickets should be distributed among his audiences for Mr. Eddy's evangelistic meetings,

which were to follow. During his first twenty-six hours in Foochow, the Professor's lectures were attended by 8,000 different persons. In fact these lectures were one of the most important features of the whole campaign. Professor Robertson is said to have gained by them a larger hearing among the recently inaccessible classes of China than any other representative of Western nations during the entire missionary history of the country. "The value of the scientific lecture department as a direct contributory agency to the evangelistic campaign has," we are told, "been incalculably great."

Mr. Eddy's addresses—the chief subjects of which were "Patriotism," "Purity," "Christ the Hope of China," and "Moral Heroism"—were given (through an interpreter) in the Chehkiang Provincial Hall, which accommodates 2,000 persons; and the average attendance each day, either at these meetings or at the science lectures by Professor Robertson, was 5,000, giving a total of 30,000 for the six days over which the Foochow campaign extended. On the first and second days so many people wanted to hear Mr. Eddy that, although the hall was packed to excess, there were more left outside than could get in. Accordingly, as soon as Mr. Eddy had concluded his address, the audience walked out through one door while a second 2,000 came in through another door, Mr. Eddy then going through his address again. Professor Robertson further entertained the overflow crowds by telling them all about "Wireless Telegraphy."

As for the official attitude adopted towards the

leaders of the Foochow campaign, this can only be described as sympathetic in the extreme. The value and the interest of Professor Robertson's lectures were greatly enhanced by his being allowed to receive, for demonstration purposes, signals from the Chinese Navy off the coast; the members of the Provincial Assembly invited Mr. Eddy and the Professor to give them a special address, their own proceedings being adjourned for this purpose; the Commissioner of Education and the President of the Government schools of the city allowed the Professor to lecture before all the students in those schools, and they even changed the dates of the school examinations so that the students could attend Mr. Eddy's meetings. The same authorities, together with the Confucian presidents of thirteen Government colleges, relieved the students of their school work each day that the meetings were held. They also invited Mr. Eddy and Professor Robertson to dinner, in order to discuss with them what could best be done to promote the welfare of the students. One president, in expressing his views on this subject, urged that instruction in Christianity should be given to the students to supplement the moral foundations which had been laid by Confucianism but were not in themselves sufficient, he said, in a period of transition such as that through which China was passing. The audiences further included the principal members of the Chamber of Commerce and representatives of seventy-two Reform Societies. "It almost seems," Mr. Eddy wrote from Foochow, "as if the leaders of this whole city of 600,000 inhabitants were moved," and he

may well have declared that he "had never known a more eventful week."

All this occurred in a city where even two years previously it was difficult to induce any large number of students to attend an evangelistic meeting. To-day, not only is China under the régime of a Republic having a constitutional and progressive Government, but the *litterati* of old, steeped in the wisdom of the ancients, have given place, in Foochow alone, to some 12,000 students in modern colleges where the prevailing impulse is an intense desire for Western knowledge and learning.

Nor is it intended that the influences stirred up in Foochow in the direction of Christian principles should be allowed to become evanescent and retain no permanent hold on the city. As a further result of the campaign undertaken there, a central committee, with three sub-committees on Bible study, visitation and social service, has been organized with a view to conserving and following up the results already attained. Plans have also been prepared for extending the work done in Foochow to the 13 prefectural cities of the province (Fu-kien), each of which has from 300 to 3,000 students in its Government schools. One proposal is that there should be brought into Foochow from each of these cities a number of leading Chinese Christians who would be trained until they were qualified each to carry on evangelistic work in his own city on his return home.

So it may be claimed that if the students are, indeed, "the future of China," then the most practical and the most promising of policies has

been adopted for ensuring that the future shall be developed in accordance, as far as may be, with the fundamental principles of Christianity; and it would, assuredly, be little short of disastrous if the promises foreshadowed by such excellent work should fail in their complete fulfilment for lack of adequate encouragement and support.

CHAPTER V

PHYSICAL CULTURE

ANY direct connection between physical culture and the Christianizing of China may not be immediately apparent; but experience has shown that athletics and field sports, by bringing about a "physical uplift" of the youth of that country, are an important means towards the attainment also of the "spiritual and moral uplift" to which the efforts of the missions are especially directed, and should no less receive attention and encouragement.

Physical exercise does not come within the purview of the Chinese classics, and the ethical wisdom of the Chinese ancients did not include the provision of a sound body as the dwelling-place of a sound mind. According, in fact, to the traditions of a people who, until recent years, were the most conservative in the world, physical exercise was undignified, or what Western nations would regard as "ungentlemanly." So the Chinese had few outdoor sports, and the student, official and commercial classes, more especially, led what were essentially sedentary lives, developing a physical sluggishness, a moral torpor and a lack of initiative and self-control which may have contributed in no small

degree to the generally unprogressive condition into which China drifted until the spur was given to her by Western nations.

These deteriorating influences have also been greatly accentuated by the general unhealthiness of crowded cities where sanitation is unknown. Dr. M. J. Exner, a leading authority on the subject, has said: "My experience shows that a small percentage of Chinese young men are well formed and physically capable, but the majority are undeveloped, have flat, narrow and immobile chests, such as tend to tuberculosis, and are greatly lacking in muscular control." In some parts of China from 40 to 60 per cent. of the people are reported to have either developed tuberculosis or to have a marked tubercular tendency.

The missions would certainly have failed in their duty if, in these circumstances, they had refrained from seeking to improve the bodies of their scholars and students as well as their minds, and rendering them better fitted both to receive the instruction given and to develop the physical stamina which would make them better qualified to acquit themselves of the duties and responsibilities of their future career, whether as mission workers, public officials, or otherwise. It was, in effect, the missions themselves which introduced organized athletics into China, a start being made with foot-races at the St. John's University, Shanghai, in 1888, while the practice of holding half-yearly field and track meets became established there in 1903. With the exception of high hurdles and long runs, most of the events in vogue at similar gatherings in England

and America were included in the programme. Some 80 per cent. of the St. John's students now play tennis regularly, and 50 per cent. play association football.

At first the spread of sports and athletics in China was a somewhat slow business. The prejudices of generations had to be overcome. Of recent years, however, great progress has been made, and physical culture is now steadily obtaining a recognized position alike in mission and in Government colleges and schools throughout China. At Tientsin some of the schools have their athletic director. Several mission colleges, including the Griffith John College at Hankow, have a well-equipped gymnasium. Association football is highly popular in colleges and schools of all types, and matches with the teams of other colleges and schools are arranged and keenly contested quite on Western lines. In South China, especially, there are frequent matches between Chinese teams and foreign teams. Tennis is regarded with rapidly-increasing favour. At the Canton Christian College the swinging of Indian clubs has been introduced into the morning drill, and the exercises associated with the Boy Scout movement have also been adopted.

Then that most progressive body, the Chinese Young Men's Christian Association, is following up the action of schools, colleges and universities by bringing football, tennis and athletic sports generally within the reach of business young men in leading cities. In October, 1910, the Shanghai branch opened there the first properly-equipped athletic ground—with cinder path, football field and tennis

court, all complete—which any city in China had yet acquired. In this same month, also, the greatest advance of all was indicated by the holding at Nanking of a National Sports Festival, one result of which was to give a wider impetus to physical culture in China than any other event in the still recent history of athletics in that land. With the further starting, however, by the Shanghai Young Men's Christian Association of a class in their gymnasium for training Chinese young men to become teachers of physical culture in its various forms, the progress made should be still more rapid in the early future.

Considering that the Protestant missions in China alone have 79,000 scholars in their day or primary schools, and 31,000 students in their intermediate or high schools and colleges, apart from those in the Roman Catholic and in the Government schools and colleges, and apart also from the classes among whom the Young Men's Christian Association labours, the establishment of physical culture in China, as the direct result of missionary initiative, is an event which (1) should ultimately have an important influence on a considerable proportion of the Chinese people ; (2) should materially advance the propaganda which aims at the Christianizing of China ; and (3) should ensure for the missions themselves a still greater degree of public confidence in the essentially practical character of the work in which they are engaged.

CHAPTER VI

MEDICAL WORK

IT is now about eighty years since medical work was first taken up in connection with the missions in China. Care for the sick and suffering and the provision of hospitals and infirmaries were regarded as forms, not only of philanthropy, but of practical Christianity which were in thorough accord with the aims and purposes the missions had set before themselves, while in the case of China there were special reasons why this further branch of missionary effort should be undertaken.

From the purely philanthropic standpoint, there was the greater need for missionary medical work in China because of the deplorable conditions of the healing art—based almost exclusively on tradition—as then followed by Chinese practitioners. Some of the drugs used were the same as in Western lands, but many of the medicines given, or the remedies attempted, were absurd and ludicrous in the extreme; and the surgery was too often as cruel as it was crude. The theory of surgery was that disease and pain could be “let out” of the human system by thrusting a long skewer-like needle into the part affected; and the qualification of the “external” doctors—as the surgeons were called, in contradistinction to the “internal” doctors, or physicians—

was not completed until they had learned the 360 "safe" places in various parts of the body into which, it was considered, the needles could be thrust without endangering the life of the sufferer.

The only redeeming feature in the situation lay in the general freedom of the Chinese from what has well been described as "the tyranny of nerves." Patients in the hospitals of China endure without flinching a degree of pain which would be almost unendurable to the average person born in a western land; and it may be that to the Chinese the crude practices of their own physicians were less trying than they would be to ourselves. None the less was the need for more modern, more scientific and more humane methods of treatment abundantly manifest; though the introduction of these improved methods could come only from the West.

Then, in addition to the moral obligation devolving upon the missions to become true followers of Christ in caring for the sick, there was the practical consideration that medical work would be of great assistance to them in carrying on their evangelistic work as well. Medical missionaries are none the less missionaries because they are also doctors. Thus the visits of patients to hospitals and infirmaries for the cure of their bodily ailments are made an occasion for telling them of things that should help to win them for the Christian religion. "The ways in which," says the report for 1912 of the Church of England Mission Hospital at Peking, "we try to teach our patients the truths of Christianity include daily preaching to out-patients, daily prayers in the wards, weekly ward services, and

regular talks in the wards on passages from the Bible, explanation of pictures illustrating Bible stories and scenes, etc."

In such ways as these the missionary-doctors—or, the medical-missionaries—have had exceptionally favourable opportunities for evangelistic work where, otherwise, they might have laboured in vain. Just, too, as the missions themselves considered that preaching and healing went together, and that the latter was but a practical demonstration of the love and sympathy of Christ, so did the Chinese, in turn, come to have a higher respect for the Christian faith presented to them in so beneficent a form, and one showing such true solicitude for their welfare.

Another great advantage conferred on the missions by their medical work was found in the openings it gave them into the houses of the higher classes in China. Their services sought for in times of sickness or disease, the medical missionaries have obtained ready access to the homes of the gentry or of influential officials with whom the missions could not otherwise have hoped to get into touch; and not only has favour thus been won for the Christian religion but gratitude for services rendered, or endorsement of the truths presented, has led, at times, to valuable support being given to the missions for the extension of their work.

Some of the medical missionaries have been able to devote themselves specially to the work of visiting the higher-class families; but, whilst they practise as doctors, they still remain true to their rôle as missionaries. Although, therefore, the members of these higher classes may not go to the hospitals,

excellent results are still attained by, in effect, the hospitals going to them, the prejudices of some of the most influential people in China being thus diminished no less than those of the poorest and weakest. It is believed, indeed, that these conditions have had a considerable effect in helping to establish the present friendly feeling towards Christianity and Western ideas.

For the reasons given, nearly all the missionary societies working in China have taken up and given considerable attention to medical work, and to-day there are 800 medical missionaries in China, while the Protestant missions have 180 hospitals and 186 dispensaries, in which a total of about 1,500,000 patients are treated in the course of the year. The Roman Catholic missions have 62 hospitals and 408 dispensaries.

In addition to providing these institutions for the treatment of the sick, the missions undertook the training of Chinese doctors and physicians, whether working in connection with the hospitals or independently. Certain it was that the missions themselves could not possibly undertake to meet, by hospitals and the provision of foreign doctors, all the requirements of so vast a country as China, and the medical education of Chinese students was obviously the most practical way of meeting what was likely to develop into a grave difficulty. Down also to a quite recent period, the hospitals and medical schools set up by the various missions afforded the only facilities open in China to would-be practitioners on modern lines to obtain their knowledge and experience.

The capacity of the Chinese for taking up medical work on these modern lines, when they have undergone the necessary training, is beyond all question. This fact has been sufficiently established at Hangchow, in the province of Chehkiang. There is in that city the largest hospital—and also one of the earliest medical schools—in China; yet, at one time or another the entire responsibility for carrying on the work of the hospital has been left in the hands of its Chinese graduates, whose administrative and medical skill has proved fully equal to the confidence reposed in them.

Already some thousands of Chinese doctors who have had their training in the mission hospitals are practising on their own account in various provinces, and, inasmuch as most of them are professing Christians and a number of them even earnest workers for Christianity, the two-fold purpose of the missionary medical work is thus being accomplished from many fresh centres of useful influence.

To-day, however, the missions are faced by a problem which occasions some degree of perplexity.

Side by side with the demand for Western knowledge in general there has sprung up a demand on the part of Chinese students for increased facilities for the obtaining of a Western medical training, and also a demand by the Chinese people for still more Chinese doctors who have undergone this training.

What course are the missions to adopt in this emergency?

They have already applied, to a certain extent,

to medical education the same principle of union and co-operation—with a view to avoidance of overlapping and to gaining the utmost advantage from their limited resources—which they had adopted in regard to evangelistic and general educational work.

No fewer than eight missions have associated in setting up and operating the East China Union Medical College, which is now to form the Medical Department of the Nanking University ; in Hankow there is a Union Medical College carried on by three missions, whose number is likely to be shortly increased ; and there are other medical colleges which have been established in the same way. But the most important development of all is represented by the opening, in 1907, of the Peking Union Medical College, established for the purpose of providing well-educated Chinese—through the medium of Mandarin Chinese—with as thorough a knowledge as possible of the various branches of medicine and surgery.

The expenses of the foundation of this College—which has been directly due to missionary effort—were defrayed partly by foreign and partly by Chinese contributors. The Chinese Government make an annual grant. Students who pass the final examination, and are approved by the Faculty, receive the degree of Doctor of Medicine from the College and a Government Diploma from the Board of Education. The Faculty (of which Dr. Cochrane is Principal Emeritus) consists of fifteen members, and there is also a staff of five lecturers. The medical course covers five years of nine months each. The excellent College buildings include a fine modern

hospital, recently built. The College has already turned out sixty or seventy students who would be able to pass the qualifying examination in England and who also have been brought under the Christian influences which are no less offered by the College than the medical training itself. In April, 1913, thirty-one graduates of the school and holders of the Government certificate were at work in various services. It is claimed that the College is providing the best medical education yet to be found in China ; but much is still wanted in the way of additional blocks, improved equipment, etc., a list of " needs " for the College, accepted by the Provisional Board on Higher Education in Chih-li, giving a list of requirements the total cost of which is estimated at £34,000.

So far as it has gone, the medical work done or inspired by the missions has been excellent ; but to-day they have to face the need of a substantial expansion in the facilities for medical training. Their own medical schools and colleges are inadequate ; some of the medical schools which are being set up by the Government are little more than medical schools in name only, while, apart from these, the only non-mission medical colleges in China are one at Mukden, established by the Japanese Government ; one at Tsingtau, provided by the German Government ; and one at Hongkong. That much more requires to be done is sufficiently obvious, and it is not surprising to find that the whole position of the missions in China in respect to medical work is now being passed in review.

In order to effect an extension of what the missions

themselves have already done, the medical missionary body in China, now united as the China Medical Missionary Association, has proposed to supplement the Union Medical School at Peking by four other central schools of a similar type, so that provision may be made for the needs of north, south, east, west and central China respectively. It has further been urged that the policy of co-ordination, already adopted to a certain extent in the case of the medical schools, should be carried still further by the linking up of series of such schools with some stronger institution at a chosen centre, thereby, among other advantages, placing that institution in a better position for seeking the Government recognition now extended only to the Peking Union Medical College.

The need for action is all the greater because, as Dr. Cochrane further observes in his "Survey," "there is not a single centre in China where medical work is done on an efficient basis in the home sense. Several hospitals frequently exist in the same city, each manned sometimes by only one doctor. The result of this arrangement is that every doctor is grievously overworked and feels that, not only can he not do his professional work well, but the evangelistic opportunities which his work provides are not being adequately taken advantage of." In a paper read by him at a conference held in Peking early in 1913, the same distinguished authority pointed to the need devolving on the missions for a definite policy in regard to their medical work. Delay in drawing up such a policy would jeopardise their chances of falling into line with the Chinese

Government. Their task in China was a complex one, since their evangelistic work was as important as their educational work, while their resources were limited. A definite policy would form the basis of an appeal to which the desired response would doubtless be forthcoming ; but, he continued :

“ What is our aim to be ? How much is Christian medical education to attempt ? Is it possible for Christian missions to take a considerable part in the training of China’s doctors from the point of view of (a) money, (b) staff, (c) clinical opportunities ? Should we train medical missionaries only, or should we, in addition, train men for posts in the medical services and for general practice ? Are we to attempt to cover the whole field with medical colleges, or should we concentrate on a few institutions of the highest type ? ”

Without in any way seeking to answer all these most pertinent of questions, it might be suggested, as a general proposition, that every effort must be made to ensure that the further doctors with whom China needs to be provided should as far as possible be men trained on Christian lines. Unless this result can be achieved, Christendom will lose one of the greatest opportunities ever offered for extending her faith throughout the widespread territory of the Chinese Republic.

Already a like opportunity has been missed in Japan, where 90 per cent. of the medical men have been trained and educated as non-Christians owing, to a material degree, to the failure of the missions operating there to carry out such a policy of co-ordination and concentration as would have enabled

them to capture the position, as they might otherwise have done. In China the advantage to-day is in favour of the missions. Their medical schools, in spite of an undoubted inadequacy, and notwithstanding all deficiencies, are now so established as to be capable of indefinite expansion provided that they have adequate support and that the policy of such expansion is endorsed. Assuming, on the other hand, that the Government medical schools were so increased and so equipped and conducted as to be able to turn out still larger numbers of equally capable medical men, these additions to the ranks of China's doctors would be mainly non-Christians, and therefore would not constitute those additional centres for the radiating of Christian principles and Christian practices throughout the length and breadth of China which doctors who had been trained in the mission medical schools would in most cases constitute.

Here, therefore, we have a problem which the West as well as the East may be invited to consider, and the solution to be arrived at will necessarily be one of direct concern to the future development of Christianity in China.

CHAPTER VII

WOMAN IN CHINA*

CONFUCIUS, that guide and director of the minds and consciences of so many generations of Chinese, wrote concerning women that "Women are as different from men as earth is from heaven. Women, indeed, are human beings, but they are of a lower state than men, and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind." He was further of opinion that it was "a law of nature that woman should be kept under the control of man, and not allowed any will of her own."

By such ideas as these was it that the position of women in China was controlled down to quite recent times. Their natural force of character, combined with Chinese traditions of the filial respect due to parents, certainly won for them a higher degree of influence than has been the case with women in other non-Christian countries in the East ; but there was the dual assumption, first, that they were incapable of the book learning which might well

* For many of the facts given in the following chapter I am indebted to "The Education of Women in China," by Margaret E. Burton (New York and London : Fleming H. Revell Coy.)

be acquired by the other sex, and, secondly, that even if they had the capacity to learn, there was no need to give to girls who would soon marry and leave the parental abode the instruction which boys required to enable them to obtain the literary degree necessary if they were to rise to some official or other honourable position.

Not only, therefore, under former conditions were girls in China left entirely untaught and uneducated in other than purely domestic concerns, and not only was their position, in spite of its superiority to that of Eastern women in general, too often one of great degradation, but ignorance in woman was regarded even as a virtue, and it was with considerable astonishment the Chinese learned that women, as well as men, had souls.

It was by a lady missionary, Miss Alderson, representing a little group of Englishwomen who had formed "The Society for Promoting Female Education in the East," that the first school for girls in China was opened, at Ningpo, in 1842.

The initial difficulties, mainly on account of popular suspicion and prejudice, were almost overwhelming. The teachers, it was rumoured, wanted to get hold of the children in order to make them into opium, to send them off to the doctors to be converted into drugs, or to boil them down into an elixir which would confer perpetual youth on the person who drank it. The first pupils could only be obtained by promises of food and clothing, or even by gifts of money, and they came from the poorest of the poor, their parents being prepared to run what was regarded as a great risk in order that

they might be relieved of the task of feeding and clothing one or more of their family. One day a woman came to Miss Alderson in great distress because she had heard that the teacher had killed her child. She was shown her daughter, still living and quite well, but even then was not satisfied. Taking her aside the woman asked her, "had she not really been killed, and then brought back to life again?"

In 1859 the Methodist Mission at Foochow opened a boarding school for girls; but months elapsed before the first boarder was secured, and even then the girl's parents stipulated that some member of the family should be allowed to watch over her at night lest the foreigners should spirit her away. To get pupils for the school at all the Mission had, at first, not only to charge no fees but to provide food, clothing and books free, as well as to defray all travelling or other expenses.

Such were the conditions about this time that Mr. Dean, the first American Baptist missionary to China, wrote of the people, "We never see their girls in school, and have seldom seen a Chinese woman who could read her own language." One lady missionary in these early days declared that "in the whole empire probably not more than one woman in a thousand knows how to read"; but even this estimate was unduly high according to another lady missionary, who thought that the proportion of Chinese women able to read was not more than one in every two or three thousand.

Gradually, as the fact became recognized that the girls were not being converted into medicine or

carried off in their sleep, but were well treated and were being instructed in useful knowledge, the suspicion and distrust diminished, the schools set up by the missions grew in favour, and it became possible to make small charges for the advantages conferred. After a time the applicants for admission began to exceed the limits of the accommodation. More schools were set up, better text-books were provided and the list of subjects for study was extended; but there was still such a deficiency of teachers that, in 1889, Mrs. Ahok, a Chinese lady of Foochow, came to England to speak on the needs of her fellow-countrymen and to appeal that more women missionaries should be sent out.

For over fifty years the education of girls in China was left to the missions. They did all the pioneer work in breaking down the prejudices of centuries, in bringing about a moral revolution in the ideas of both sexes concerning women, in proving that girls had a capacity for acquiring the knowledge from which they should not be debarred, and in establishing the basis of an efficient educational system.

Towards the end of the nineteenth century the keen desire for Western knowledge was strongly influencing Chinese girls and women as well as Chinese youths and men. The intellectual awakening going on in the case of each sex was further encouraged in that of the weaker and hitherto more neglected sex not only because of the wider recognition among the Chinese in general of the value of education for women, but also because young men began to demand that their wives should be better

instructed and have a knowledge and interests in life apart from matters purely domestic. The Empress Dowager became a warm advocate of the movement; Government schools for girls were established in increasing numbers, and the wealthier and more influential of the Chinese took to founding or supporting private schools for their own daughters.

This latter development experienced a temporary set-back owing to the course of political events; but it revived with increased energy early in the present century. In 1906 the Viceroy of the province of Kiangsu, supported by leading officials and others, set up in Nanking a girls' school for which they engaged six women teachers, of whom three were to teach English. In the same year the Viceroy of Shantung province sent an envoy to Tengchow, the capital, with orders to arrange for the opening of girls' schools not only in Tengchow but wherever possible in neighbouring cities. In Shanghai there were in 1908 twelve girls' schools which had been started, and were being supported exclusively by well-to-do Chinese, the number of pupils being over 800. The Chinese women teachers on the staffs of these twelve schools had all been trained in the mission schools, and many of them were Christians. In the province of Szechuan there were also in 1908 a total of 49 Government and gentry schools for girls (with an attendance of 1,900 students), in addition to 279 elementary schools for both girls and boys.

These examples may suffice to indicate the progress that was already being made; but the greatest impetus of all was given to the movement in 1908,

when the Ministry of Education introduced, and obtained Imperial sanction for, a definite and comprehensive scheme of girls' education, to be carried out by the Government itself. Under this scheme the limited number of girls' schools already set up by the Board of Education was to be supplemented by lower primary schools and higher primary schools throughout the Empire. In the lower grade schools there was to be a four years' course of instruction, to include morals, the Chinese language, elementary mathematics, needlework, etc., with drawing and music as optional subjects ; and in the higher grade schools a further four years' course was to include such additional subjects as Chinese history, geography, singing and physical culture. The Government programme also provided for the founding, first in provincial capitals and afterwards in other cities, of normal schools where girls were to have a four years' training in the art of teaching, in the natural sciences, housekeeping, needlework, drawing, music, etc., following this up by three years' teaching in a primary school before they were to be regarded as fully-qualified teachers.

So the cause of women's education in China was definitely established, though the further advance it now began to make was so sudden and so great that the existing conditions were found wholly unequal to meeting the popular demand for educational facilities for girls. It was one thing for the Government to decree that girls' schools should be set up throughout the land, or for the gentry to subscribe large sums of money for still more of their private schools for girls ; it was another to

secure, for all these schools alike, adequate staffs of efficient teachers. Most of the teachers already available—pending the supply of more from the Government normal schools—came from the mission schools; but the number available was wholly unequal to requirements. Some of the non-efficients who were appointed as teachers had themselves not got much further than the lower primary stage. One so-called “music-mistress” had learned only two pages of music in an elementary instruction book, and could play no more than a single tune, “There is a Happy Land,” with one finger of each hand. Resort was had to teachers from Japan; but these had to learn Chinese before they could start teaching otherwise than through interpreters, and even then the results were unsatisfactory.

So it is that good teachers are rarely met with in the Government schools for girls, and they are not always found in the private schools set up, often at considerable cost, by the Chinese themselves. Many of the gentry and leading officials thus find the best education their daughters can hope to get is even now that which is given in the mission schools, and, in their desire that the girls shall have the highest type of modern education obtainable in China, they send them to the mission schools and take the “risk” of their being brought under Christian influences. Even then they sometimes think that the mission schools are not sufficiently up-to-date. “Do you teach your pupils to ride the bicycle?” asked one wealthy Chinese resident in Shanghai at the mission school to which he proposed to send his two daughters; and when

he was told that bicycle-riding had not yet been taken up as a subject he replied, "Oh, I think you ought to teach that."

What should be the attitude of the missions towards the newer phase of this movement for the education of women in China, which they have already done so much to foster?

By the proofs that Chinese women have afforded alike of their fitness for education, of their natural capacity, and of their power to adapt themselves to positions of influence or of responsibility, they have abundantly justified all that the missions sought so strenuously and so persistently to do for them.

As against the old assumption that Chinese girls were unequal to acquiring the same degree of learning as Chinese boys, we have the assurance given in the Canton Christian College report for 1912 that "the record of the girls who have thus far studied in the College shows clearly that the girl students of China will hold their own in comparison with the boys." Dr. Boone, of Shanghai, has declared that in the classics, in history, and in various other subjects, the older girls at St. Mary's College, in that city, do as well as any of the boys in corresponding departments. Another authority says of Chinese girls that they have shown a native keenness of mind responding to cultivation with amazing freshness and vigour. "Some of the brightest minds I ever met were those of girls in our mission schools. . . . There are no brainier women anywhere than the Chinese. . . . Let none think Chinese women inferior to those of any other land. There is no line of study or of effort in which they do not excel,

and no height of character to which they do not attain."

Not only also have many of them shown a marked intellectual capacity which has enabled them to pass their examinations with honours, but Chinese women trained in mission schools have distinguished themselves by the success with which they have occupied positions of responsibility, or have otherwise applied to the practical concerns of life the knowledge they have acquired or the training they have undergone. As teachers they have shown themselves most efficient; but their skill and trustworthiness have been still more marked in the department of medicine.

Many of the girls educated in the mission schools have gone from them to the medical schools either in China itself or in America to be trained as doctors and physicians, and they are now doing work of incalculable value, more especially among the women and children of China. Dr. Annie Walters Fearn, an American physician, has said of the Chinese women doctors: "We know them to be patient, persevering, to have wonderful endurance, quickness of perception, keen appreciation, and unexampled deftness of touch." The biographer of Dr. Mary Brown says of the Chinese women doctors whom she trained at Wei Hsien: "So well were these women trained that they have performed difficult operations which gave them such a reputation as skilful physicians that they have been sent for far and near to attend the sick." Concerning Dr. Yoh, the lady physician of the Women's Hospital at Anking, who was left in charge of that

institution when the foreign superintendent was called away to attend some Presbyterian missionaries stricken with famine fever in the neighbouring city, Bishop Roots said: "The service which Dr. Yoh has thus rendered is quite exceptional in the history of our mission, and indicates that Chinese women will hold their own by the side of Chinese men when once they are given the training which is required in order to take their part in the uplifting of their great race." Of Dr. Mary Stone, a Chinese lady physician who received her medical training in America, and afterwards took over full charge of the Danforth Memorial Hospital in Kiukiang, it is said that, with the assistance of Chinese nurses whom she herself has trained, she has treated nearly 3,000 patients in a month, and performs with marked success "the largest operations known to surgery." Her nurses are themselves so competent that, when obliged to be away from the hospital, she leaves them in charge. She also supplies nurses to other hospitals or to private patients from the training home she has set up; she has translated into Chinese various English medical text-books; she herself writes booklets on "First Aid" and other subjects; she attends medical conferences and gives her fellow workers the benefit of her own experiences, and she also delivers occasional addresses in girls' schools. Of other Chinese women doctors no less eulogistic accounts are given.

Socially the effect on Chinese women and on Chinese society of these educational developments, in combination with the adoption of Western customs and modes of thought, has constituted a revolution in itself.

In spite of centuries of repression—if not of actual degradation—in the home life, and in spite of educational neglect, the rigid shackles of social customs and prejudices, and the crippling foot-bandages which hampered their movements, Chinese women had preserved throughout the ages an individuality which led that famous traveller, Mrs. Isabella Bird, to say of them: "Of all Oriental women I love the Chinese women the best. They have so much character and are so womanly." These qualities are being still more strongly developed under present-day conditions, and Chinese women are taking a higher position, not only in the home, in the school, and in the hospital, but also in the social world and even in public life.

One indispensable condition to this further advance was the abandonment of the ancient custom of foot-binding. Here again the missionaries were the pioneers. They formed an anti-footbinding Society in 1874, and though at first they naturally met with great opposition, they eventually attained such success that to-day the Society is carried on almost entirely by Chinese women. The example set by the mission schools in refusing to receive any girl with bound feet unless she removed the binding at once was followed by many other schools, both private and Government; imperial and viceregal exhortations or regulations on the subject were issued; fines were imposed or rewards given according to non-observance or observance of the proclamations issued; Chinese men denounced the custom in public and the Press, demanding that their women should retain their natural feet; and

although to-day the old practice still prevails among the industrial and agricultural classes, it has become the fashion among Chinese women in "Society" to take the bandages off their own feet and to allow their daughters to grow up without any foot-binding at all.

With the adoption also of this particular reform, Chinese girls are able to indulge more freely in the physical culture which is rapidly becoming very popular among them and is, indeed, still more necessary in their case than in that of Chinese youths. Centuries of foot-binding, the constant bending over needlework, the lack of healthy exercise, and the tendency to tuberculosis have all told upon the physical conditions of Chinese womanhood, and some of the missions have introduced regular daily work in the gymnasium as an essential part of the routine in their schools for girls. Such work is said not only to improve greatly their general health but to "impart ease and grace of carriage and movement to the heavy and awkward Chinese girls."

So completely, too, have Chinese ladies adopted Western ideas that to-day they, no less than the Chinese men, take their part in the social functions in the Legations and elsewhere. The Legations frequently invite princesses and other ladies to special gatherings at which some selected topic is discussed. Chinese ladies also arrange literary, artistic and musical meetings on their own account, without foreign assistance at all. Under the leadership of Princess Kalachin they have formed a club which takes up questions especially interesting to

women. No foreigners are admitted on these occasions, although guests of many nationalities are invited to the "At Homes" which the club gives every six months.

Other meetings of women for the discussion of public or social topics concerning their own welfare are held from time to time, and women's societies are being formed with a like object. One special purpose of a number of such societies is to deal with the problem as to how best to get rid of the undue authority usurped over young married women by the mother-in-law—a matter which constitutes a "burning question" in domestic circles in China. Shanghai has a Ladies International Club, and Tientsin has had, since 1910, a Women's Reform Society, which meets fortnightly to discuss topics relating to the physical and moral reforms needed in the national and social life of China. Chinese ladies are said to show a perfect ease and fluency in public speech at these various gatherings.

Then the missions are seeking to gain access to ladies of the aristocratic and official classes in China. In Peking the American Board Mission has been especially successful in obtaining such access to the wives of officials belonging to the upper middle class. This they have done by (1) afternoon "At Homes," at which pictures, photographs or objects of scientific interest are shown and informal talks on popular or religious subjects introduced; (2) calls or regular visiting; (3) formation of clubs or societies to deal with some question of reform (as, for example, an "Anti-cigarette League"), the parents and friends of the school girls for whom they are intended being

no less cordially welcomed; and (4) lectures by mission and other ladies on subjects of interest to women. A Reading Club for English-speaking Chinese ladies, and having fortnightly meetings in the houses of the members, was formed in Peking in the early part of 1911.

The Chinese Young Women's Christian Association is also operating in various cities. In Shanghai the membership includes a good percentage among the higher class of women, and much visiting is done by the Chinese Secretary, Miss Ting.

During the evangelist campaign of Dr. Mott and Mr. Eddy in China in the early part of 1913 there were requests for at least one meeting for women in almost every city they visited. In each instance there was a large attendance, more especially from the Government schools for girls. At the meeting in Foochow about 1,000 girls from the Government schools of that city were present, and 500 signed the "enquirer's" card. At Shanghai Professor Robertson gave his lecture on "Wireless Telegraphy" to a crowded audience of girls and women, some of whom went on to the platform and tested the various experiments.

While the course pursued by the missions in China for over half a century in regard to the position of women has been abundantly justified by the marvellous changes brought about, there still remains the problem as to what their future course of action is to be.

That they can compete with the Government scheme of education is no more possible, or necessary, in the case of girls than in that of boys. Once more the

work as a whole must be left mainly to the Chinese themselves, after the missions have shown the way and seen the basis of a national educational system established on, to a certain extent, their own model. But there is still great scope, and even a greatly-increased need, for activity on the part of the missions in the matter of girls' education as in other phases of their operation.

Their girls' schools are of the highest value, not only from an educational and a social, but also from an evangelistic standpoint. Every one of the girls taught in those schools is subjected to Christian influences, acquires Christian knowledge, and is brought more or less into sympathy with Christian habits, customs, and tendencies. This in itself is excellent ; but the results do not cease with the girl-pupil or the girl-student as an individual. The Christian influences gained in the mission schools are taken into homes to which the missionaries themselves might not be able to obtain access apart from the possible admission thereto of the missionary-doctor, who might still be a less powerful agent for spiritual good than a favourite daughter. Then, again, one may assume that the same influences and sympathies will affect more or less the future married life of the girls, and be spread to husbands, children and friends, thus adding yet further to those innumerable domestic and social circles which, however small in themselves, offer so invaluable a means towards the spread of Christian faith and of Christian practices throughout China.

More important still is it that the missions should be enabled to provide as many as possible of those

trained and efficient teachers who are so greatly wanted for the Government and the gentry girls' schools. The Government cannot, at present, possibly supply its own needs in this respect. Even after it has built all the normal schools that are necessary, a period of seven years must elapse before the girls received in them become fully qualified teachers. Meanwhile, the Government and the private gentry schools alike are not only willing but eager to take from the mission schools and colleges all the qualified teachers they can procure from them. Such is the demand that young Chinese women who have not even been properly trained are entering on a teaching career with salaries three times as great as the earnings of their fathers.

But this demand will not be permanent in its existing proportions. Each year the Government will become better able to meet it, and will have less need for resorting to the mission colleges, although the teachers it will itself provide—and here we have a most important consideration—will not have been subjected to the Christianizing influences of those colleges. They may therefore devote themselves entirely to secular work, with the possibility also of their spreading non-Christian influences more favourable to agnosticism than to the Christian faith. In these conditions positive harm might result from neglect of the opportunity to do actual good.

The present is, indeed, the golden opportunity of the missions. It is the greatest for advancing the Christianizing of China through the instrumentality of the women of China that has presented itself to the missions during the half century over which

their efforts in this direction, prosecuted in the face of such formidable difficulties, have extended.

Is this opportunity to be embraced, or is it to be allowed to pass, with the assured certainty that it is not likely to recur in its present fulness? Are the mission schools to be enabled to take an even more prominent part in the Awakening of China, and in the forming of the New Life in the New China, than they have ever been able to take before? True it is that Chinese Christian teachers from the mission schools would not be allowed to give direct instruction in Christianity in the Government schools, even if they were so allowed in the gentry schools. None the less may such teachers be centres of Christian influence, helping to mould the minds, the consciences and the future of their pupils. Apart from the daily example she offers by her own conduct in life, an earnest and sincere Chinese Christian teacher finds opportunities of speaking of higher things to her pupils in their leisure hours, or on Sunday when, as happens in many instances, they accompany her to Church; and informal talks of this kind are found to be of higher value in influencing the minds of the girls than if the principles of the Christian faith were made a school subject which *had* to be learned in the same way as history, grammar, or geography. These possibilities are all the greater because even when direct teaching of Christianity would not be formally sanctioned, an otherwise tolerant attitude might well be observed, while the teachers in girls' as well as in boys' schools inherit the traditions which for centuries have conferred honour in China on all connected with learning.

The immediate needs of the situation are, therefore, (1) an increase in the number of mission schools for girls, and more especially as regards higher grade schools ; (2) improvement in the existing schools by the provision, where necessary, of better buildings, better equipment and adequate teaching force ; and (3) the establishment, in convenient centres, of Union Colleges to be utilized by groups of missions in securing the training of the thoroughly qualified women teachers required to take up work in the high schools, which themselves might, to a certain extent, provide graduates who would be equal to the teaching work in elementary schools.

A considerable sum will be required to supply these particular wants, apart altogether from the other claims and necessities by which the missions are faced. But the story here told of the strenuous efforts made by the missions to raise the position of woman in China, alike in her own interests and in those of Christianity itself ; of the remarkable, if not the overwhelming, success which has crowned their efforts, and of the new problems that have now arisen for solution under conditions admitting of no delay, should arouse the sympathies of Western nations, and ensure such generous response as will lead to full advantage being taken of one of the greatest opportunities for the elevation of womanhood and for the extension of the domains of Christendom that have yet been presented in the history of the world.

CHAPTER VIII

JUSTICE—LITERATURE—THE PRESS

INCIDENTALLY the spirit of humanity introduced by the missions into China as an essential part of the great Christian faith has had its effect in bringing about a material improvement in the administration of justice in that land.

Under former conditions, the civil and penal laws were contained in the same code, and they were administered by one and the same official, who had not necessarily any legal qualifications apart from those he was assumed to become possessed of by the taking over of his office. Such office, too, he might have obtained by purchase from the Government of the day, who would consider it a matter of course that he would recoup himself by a resort to bribery. Even if the official did not pay for his position, he invariably found himself in receipt of so small a salary that he would depend on bribes as a means of raising it to adequate proportions—especially as he did not know how long he would be able to depend on the advantages of his post, and would thus have every possible incentive to make money while he had the chance. What generally happened, therefore, was that the mandarins gave their decisions in favour of the side which could offer them the biggest

bribe. Such a principle as that of deciding cases on their merits was almost unknown.

Next to bribery, the main characteristic of Chinese justice under the old conditions was cruelty. The author of "Huc's Travels" mentions seeing arrested persons on their way to the Yamen with their hands nailed to the cart in which they were being conveyed, the constable having forgotten to bring the fetters with which to secure them.

Torture was regarded as an indispensable means of getting at the truth in the case not only of accused persons but even of witnesses. The application of torture was allowed, though restricted, by several sections of the Code, but each administrator was a law to himself, and many of them had, for instance, no hesitation in increasing by ten-fold or even by a hundred-fold the number of blows with a bamboo which the Code allowed to be given to extort a confession from a prisoner, or, alternatively, information as to his accomplices, or, "the whole truth and nothing but the truth" from a witness. Other practices which were followed, whether with the sanction of the Code or without, included the squeezing of the fingers or the compressing of the ankles.

As for the punishments inflicted in the name of Justice, these were barbarous and inhuman in the extreme. In their imposition cruelty was reduced to a science. Some of them were of a kind that could hardly have been surpassed in ghastliness and in the physical suffering they caused. Barbarity, too, as practised by magistrates whether with or without statutory sanction, became still more

barbarous when the jailers, in turn, resorted to unauthorized torture of their prisoners as a means of extorting money from them or from their friends. Imprisonment, except for those who could pay the jailers for exemption from their cruelties, was "awful and revolting."

That even aggrieved persons should have been reluctant to appeal to the Chinese magistrates for justice was in no way surprising, and it became a popular practice for people to take the law into their own hands. In doing so they showed themselves as lacking in mercy as the official administrators themselves.

One means of securing this private revenge was to get together a large band which, on capturing the offender, would break his legs or his arms, or blind him by rubbing quicklime into his eyes. In some of the country districts any man caught by the villagers in the act of stealing corn or fruit in the fields, or even of breaking a single branch or stalk, was burned alive. False accusations were sufficient to bring the same fate on unhappy wretches who had aroused the ill-will of cruel and spiteful enemies.

When the Treaty Powers obtained their footing in China they claimed the right of extra-territorial jurisdiction over their own citizens. Subsequently, following on the spread of Christianizing and of Western influences, the old system was modified by the abolition of judicial torture and the prohibition of some of the more barbarous of the punishments; but it was not until December, 1907, that there were promulgated in China new regulations directed to placing the whole system of judicial administration

on an efficient basis. The new system provided for, among other things, the appointment of administrators of justice who would have purely judicial powers, and for the setting up of four kinds of courts : (1) a High Court of Justice or Supreme Court of Appeal ; (2) Provincial High Courts in each of the provincial capitals ; (3) District Courts ; and (4) Courts of First Instance.

The direct interest of the missions in these judicial reforms is two-fold. In the first place they may regard with satisfaction this further evidence of the success of those humanitarian principles which, as part of the principles and practice of Christianity, they have sought so strenuously to foster. In the next place there is imposed upon them an increased obligation to provide, as far as they can, greater educational facilities. Colleges and universities are especially needed for the education on Christian lines of the young men who, on afterwards passing through the new law schools being set up by the Government, may one day expect to take a more or less distinguished part in the administration of this new judicial system, when it shall have come into effective force throughout the land.

In regard to literature, various circumstances have combined to make the Chinese peculiarly open to approach by this means, among them being the traditional respect entertained in China for knowledge and learning ; the possession by the Chinese of a great literature of their own, covering philosophy, history, biography, poetry and essays ; the influence of literature on the people, as illustrated, not alone by Confucianism, but by the expansion of

Buddhism almost entirely through the circulation of Buddhistic writings; the operations of the various missions; the spread of education; the eager demand for Western knowledge; the increased output in literary production and publications; and the greater facilities for distribution afforded by railway extensions and improved postal arrangements. Officials and students are requiring, and eagerly reading, books on every branch of science, on history, on philosophy, and on economic and social questions. Translations of foreign standard works are rapidly increasing in number, are reaching the most distant parts of the Empire, and are bringing the Chinese as a whole more and more into touch with the thought, the doings, and the history of other nations. Lives of the world's most eminent statesmen are favoured, and the experiment is being tried of a series of popular works on present-day questions by leading Chinese, Japanese and Western writers.

As for the circulation of the Scriptures, of Scripture portions, of theological or evangelistic works and tracts, of commentaries and devotional books, and of works showing the influence of Christianity on prison reform, the relief of distress, the banishment of superstition and the elevation of womanhood, each succeeding year surpasses all previous records. The present demand in China for Christian literature is prodigious and unparalleled. It is no longer a case of giving away copies of the New Testament with difficulty and in secret, as Griffith John found it to be when he first went to China. The trouble to-day is, rather, to satisfy the demands of would-be purchasers.

There are many missions and societies making the attempt, and a number of them have reached a total circulation of books, tracts, etc., of between a million and two million copies a year. Three Bible Societies circulated in China during 1912 four and a half million copies of the Scriptures. Several of the societies are being taxed far beyond their power to provide all the literature that is wanted to meet the ever-increasing needs of every class of Chinese people both in China and in her colonies and dependencies. Yet once more there is found among the producers and distributors of this enormous mass of literature that principle of territorial limitation which is directed to the avoidance of overlapping and of waste in means and energy.

In addition to what the missions and societies are doing, there is being put into circulation through other sources a further considerable volume of literature, included in which are translations of many books written with an anti-Christian bias. Hence among the other problems arising in China is that as to whether the Western knowledge for which the country is thirsting should be presented to it through non-Christian or Christian channels. If the latter, then the agencies concerned will need to show still greater energy and enterprise in meeting the demands of the situation and in combatting rationalistic tendencies which are steadily acquiring increased force.

In the case of newspapers and periodicals, even more than in that of books, the greater facilities now offered by railways and Post Office are an important means towards a wide distribution, and to-day the

Chinese newspaper, taking home and foreign news to every part of the republic, is to be reckoned among the most powerful of the forces which are helping to mould the New China.

There is no occasion for suggesting that the missions or the Chinese Christian literature societies should undertake the publication of newspapers of their own. Yet for some years past there has been thought to be good scope and a most useful opening for a first-class daily Chinese newspaper to be published, on Christian lines, by a commercial company following the best traditions of the English Press, and supplementing in the interests of the Chinese Christian community, the numerous non-Christian newspapers on which at present they have to depend for the news (generally distorted and often invented) or for opinions on events of the day. A company recently formed in Hongkong have now started a Christian daily paper in that city. While, however, some of the Chinese non-Christian newspapers display tendencies directly hostile to Christianity, a number of them gave long reports of the addresses of Dr. Mott, Mr. Eddy and Professor Robertson during their tour in 1913. and commented favourably thereon. One recent addition also to the Hankow Chinese newspapers has catered for its Christian readers by bringing out "The Pilgrim's Progress" as a serial story.

CHAPTER IX

THE OUTLOOK

THE review of mission work in China which has here been attempted may suffice to show, among other things, (1) the varied nature of the efforts made, and (2) the enormous magnitude of China's needs.

There is, of course, the danger that such a survey may depress workers in China when they contemplate the magnitude of the task that stretches out before them in an apparently never-ending vista, and, also, discourage supporters at home, who might well regard with despair the idea of their providing the means necessary for meeting the almost overwhelming requirements of China, apart altogether from the demands of other countries whose needs seem no less overwhelming in themselves.

On the other hand it has to be remembered that there are now in vogue two distinct phases of missionary policy.

The original and, at one time, generally accepted idea was that Christian missions must needs be organized, supported and controlled from a "home" basis in Europe, in America, or in some other white-man's land. This idea was founded more or less on the assumption that the peoples who were the object of the missionary's solicitude could not

be left to carry on a Church of their own—a proposition still undoubtedly true as regards the natives of Africa, for example ; though it followed that the said missions were to be regarded as a permanent charge upon those who nominally undertook to provide for all their needs.

More recently, increasing favour has been given to the opposite principle—that the base should, rather, wherever possible, be in the country where the operations are carried on, and that encouragement should be given to the establishment there of an indigenous, self-dependent and self-propagating Church, whose members would be better able to carry on the work of evangelization, etc., among their own people than missionaries having language and other difficulties to overcome. Then, too, the fact of such a Church being self-supporting would render unnecessary a continuance of the influx of funds and missionaries from foreign lands, and allow of better provision being made for more backward countries elsewhere.

There is certainly a good deal to be said in support of the latter principle—provided that the conditions in the particular sphere of missionary work concerned are favourable to its application.

While Christianity may have undergone its greatest development in Western lands, these cannot of course be regarded as its original “home.” It was as much a foreign religion to the people of Britain when originally brought to them by Augustine and others as it was to the people of China when taken there by the first Christian missionaries. It ceased to be a foreign religion here when the earliest of the British converts themselves began to teach it,

in their own language, and in their own way, to their fellow-countrymen; when these, in turn, made further converts; and when, finally, Christianity had been made the established religion of Britain, superseding the earlier heathenism which even to-day is recalled by certain of our festivals, by our names for the days of the week, (*e.g.*, Thursday, or Thor's-day) and by the names of some of our towns (Wednesbury, from Wodnesbeorh, the site of a temple of Woden). Christianity was, in fact, not only received by our forefathers but naturalized and adapted to British conditions; and the question that now arises for consideration is whether or not a like procedure can be expected and safely depended upon in the case of China.

Will the Chinese, when the Augustines of to-day whom we are sending to them have sown the seed, be prepared to foster the growth of Christianity, regarding it as a nationalized rather than as a foreign religion? Will they themselves undertake to carry on the work efficiently, and place the principles and the practice of Christianity on an indigenous, self-supporting and self-propagating basis, without further dependence on foreign financial support? Has, also, the time yet come when, even if the Chinese were willing to give these assurances, it would be wise to leave them to their own resources; or is there not, rather, still great need for further missionary effort before they could safely and wisely be so left—assuming that this be the ultimate aim and aspiration the missions should have in view?

That the Chinese themselves favour the newer

rather than the original phase of missionary policy is beyond all doubt.

“Two facts,” says the Bishop of Shantung, in an article published in *The Mission Field* for September, 1913, “which became patent to anyone who has spent many years doing mission work in China are (1) that the Chinese as a nation must be converted to Christianity mainly by their own people; and (2) that when they have become Christians they must form themselves into a Chinese Church, with a very considerable amount of latitude as to self-government, and not be constantly directed and supervised by foreign missionaries.” It is undoubtedly the case that since the revolution this desire for independence from the direction and supervision of foreign missionaries has increased with the development of national consciousness among the most progressive of the Chinese people, while many of the Chinese gentry have been most generous in providing funds for the carrying on of Christian work, either by the missions or otherwise. Nor should the fact be overlooked that, more especially in central and south China, there are Chinese congregations worshipping in churches which they have put up and maintain at their own cost, and ministered to by Chinese clergy whose salaries they themselves pay. In some instances these churches are even the centre of an active mission work carried on by the Chinese both in the immediate neighbourhood and for some distance around.

To what extent all these tendencies are likely to be developed in the immediate future is a matter concerning which it is unnecessary here to

speculate ; but one point upon which the strongest emphasis may be laid is that if independence of the foreign missions is, sooner or later, to be brought about, then there is even more need to ensure an adequate supply of men qualified to take up positions of responsibility and trust. Much, in fact, still remains to be done in the way of training the future leaders of the Chinese Church and in ensuring the provision of forces which, in respect both to number and to qualifications, will be equal to all requirements when the day comes that the Chinese Christians may demand that the religious direction of their own countrymen shall be left to them. Should there be any lack in the number of those competent to take up such leadership, then, in the words of Commission III of the World Missionary Conference, "the results of the efforts of Christian missions in the past will to a large extent be rendered nugatory."

Increased importance thus attaches to the provision and the efficient maintenance of mission schools, colleges and universities where the future army of Chinese Church workers can be trained ; and though, at some later period, when the Chinese have attained to the desired independence, the obligations now devolving upon the missions will diminish, those obligations are at the present moment of still greater weight and gravity than ever before.

The great work of the missions in China to-day is, as I have here shown, that of training, or otherwise preparing, under Christian influences, those who will be future leaders or workers whether in the

Church, in politics, in education, in medicine, in law and justice, in literature, in society, in the domestic circle, or in the other phases of Chinese life. Each convert thus won, or each person thus trained, may be expected to be the starting point—on the “snowball” principle—of a succession of those Christian influences the limit of which no one can foresee, and thus constitute, in each instance, a valuable means towards the Christianizing of China on self-propagating lines.

We have here, indeed, a scheme far more practical, and far more calculated to give encouragement both to workers and to supporters, than if the missions were to undertake the impossible task of themselves doing all the preaching, all the teaching, all the medical work, and all the other things that might be called for in the interests of China's millions.

Although, however, the task to be accomplished is in itself neither so stupendous nor so overwhelming as many individuals of pessimistic tendencies, and thinking only of former principles of missionary action, might suppose; and although the general outlook offers abundant cause for hope and encouragement, the facts given must have shown the reader how much scope there still remains for further effort, and how fleeting are the present opportunities if China is to be added to the number of Christian nations, and if there is to be won for Christianity a triumph which may affect more or less the destinies, not only of three hundred millions of people, but, indirectly, of the whole human race.

APPENDIX.

PROTESTANT MISSIONS IN CHINA.

The following statistics in regard to the Protestant Missions operating in China are taken from the "China Mission Year Book" for 1913:

FOREIGN MISSIONARIES :

Total Staff :

Men	-	-	-	-	-	1,801
Single women	-	-	-	-	-	1,504
Wives	-	-	-	-	-	1,402
Total foreign staff	-	-	-	-	-	5,171

Medical Staff :

Men	-	-	-	-	-	240
Women	-	-	-	-	-	88

CHINESE WORKERS :

Ordained pastors	-	-	-	-	-	552
Unordained Church workers	-	-	-	-	-	6,375
Biblewomen	-	-	-	-	-	1,440
Hospital assistants	-	-	-	-	-	436
School teachers	-	-	-	-	-	3,899
Total Chinese staff	-	-	-	-	-	15,953

STATIONS :

With resident foreign missionary	-	-	770
Total number of stations	-	-	4,064

EDUCATIONAL WORK :

Day or primary schools :

Number of schools	-	-	3,046
Number of scholars	-	-	79,530

Intermediate and high schools and colleges :

Number of institutions	-	-	760
Number of students	-	-	31,456

APPENDIX

107

CHINESE CHRISTIAN CHURCH :

Number of congregations	-	-	-	2,477
Baptized Christian community	-	-	-	207,747
Catechumens	-	-	-	33,618
Sunday school scholars	-	-	-	64,012
Total Christian community	-	-	-	370,114

MEDICAL WORK :

Number of hospitals	-	-	-	180
Number of dispensaries	-	-	-	186
In-patients	-	-	-	92,834
Out-patients	-	-	-	1,472,759

BRITISH SOCIETIES OPERATING IN CHINA.

NAME OF SOCIETY.	DATE OF ENTERING FIELD.	FOREIGN MISSIONARIES.		
		Total Staff.	Medical Staff.	
			Men.	Women.
Baptist Missionary Society	1859	100	14	—
Baptist Zenana Mission	1893	17	—	—
China Inland Mission*	1866	1,040	—	—
Christian Missions in Many Lands	1888	78	1	—
Christians' Mission, Ningpo	1893	9	—	—
Church Missionary Society	1844	312	21	5
Church of England Mission to North China	1863	53	2	1
Church of England Zenana Mission	1880	48	—	—
Church of Scotland Mission to China	1878	15	2	—
Church of Scotland Women's Association	1888	62	—	—
English Friends' Foreign Missionary Society	1886	26	1	1
Irish Presbyterian Church Mission	1869	39	4	7
London Missionary Society	1807	156	25	—
North-West Kiangsi Mission	1885	8	—	—
Presbyterian Church of England	1852	101	15	3
Religious Tract Society of London	—	4	—	—
United Free Church of Scotland Mission	1875	54	7	—
Women's Foreign Mission of the United Free Church of Scotland	1900	15	—	7
United Methodist Church Mission	1859	51	—	—
Wesleyan Methodist Missionary Society	1852	108	10	—
British and Foreign Bible Society	1812	26	—	—
National Bible Society of Scotland	1863	13	—	—

* With the China Inland Mission are associated the following Societies : Finnish Free Church Mission ; Friedenshort Deaconess Mission ; German China Alliance Mission ; German Women's Missionary Union ; Liebenzell Mission ; Norwegian Covenant Mission ; Norwegian Mission in China ; Scandinavian Alliance Mission ; Swedish Baptist Foreign Missionary Union ; Swedish Holiness Union ; and the Swedish Mission in China.

TREATIES DEALING WITH THE CHRISTIAN RELIGION.

Religious freedom in China (states the "China Year Book," 1914) is guaranteed by the Treaties with Great Britain (1842), Belgium (1865), Denmark (1863), France (1858), Germany (1861), Italy (1866), Portugal (1887), Russia (1851, 1858), Spain (1864), and United States (1858, 1868, 1903). With it goes the right to build churches and hospitals, to rent or build houses, and to open burial grounds. The fullest stipulation on the subject is contained in the last Treaty with the United States. Article XIV. reads :

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Those who quietly profess and teach those doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity ; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before, or may commit after, their admission into the Church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere* with the exercise by the native authorities of their jurisdiction over Chinese subjects, nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace."

* Sir E. SATOW, British Minister to Peking, addressed a circular in the same tenour to consuls in China, with instructions to notify missionaries (August 31st, 1903). It is pointed out that missionaries "have no right of intervention on behalf of native Christians," and that communications to Chinese officials must be made through one of His Majesty's Consuls or the head of His Majesty's Legation.

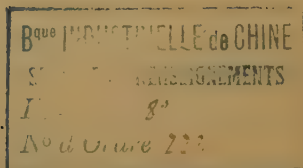
Imperial decrees on the subject of missionaries have been issued as follows :

June 13th, 1891.—Ordering protection to be afforded to foreign missionary establishments.

August 9th, 1895.—Ordering protection of missionary establishments, and suppression of idle stories and suspicion.

January 15th, 1898.—Ordering officials to guard carefully against missionary troubles, and to afford "thorough protection to missionaries passing to and fro."

Official intercourse between Roman Catholic Missionaries and Chinese officials was regulated by a memorial of the Tsung-li Yamen, which obtained the Imperial assent on March 15th, 1899. By the terms of this document, Bishops were to rank with Governor-Generals and Governors, Provicairs and Head Priests with Treasurers, Judges and Taotais, and other priests with Prefects and Magistrates. These privileges, which were not accepted by the Protestant Churches, were abolished on April 10th, 1908.





Wyman & Sons Ltd., Printers, London and Reading.

Publications of the
Society for Promoting Christian Knowledge.

African Missions. Impressions of the South, East, and Centre of the Dark Continent. By BENJAMIN GARNISS O'RORKE, M.A., Chaplain to the Forces. With a Preface by the Right Rev. J. TAYLOR SMITH, D.D., C.V.O. With several Illustrations. Crown 8vo., cloth boards, 3s. 6*d.* net.

Chinese People, The. A Handbook on China. By the Venerable ARTHUR EVANS MOULE, D.D. With Map and 16 Illustrations. Large crown 8vo., cloth boards, 5s. net.

Christian Missions in the Far East. Addresses by the Right Rev. H. H. MONTGOMERY, D.D., and EUGENE STOCK, D.C.L. Small post 8vo., paper cover, 6*d.* net.

Faith of Islam, The. By the Rev. EDWARD SELL, D.D., M.R.A.S. Third Edition, revised and enlarged. Demy 8vo., cloth boards, 5s. net.

Manual of the Leading Muhammadan Objections to Christianity, A. Compiled by the Rev. W. ST. CLAIR-TISDALL, D.D. With an Arabic Appendix giving extracts from Commentators. Small post 8vo., cloth boards, 3s. 6*d.* net.

Original Sources of the Quran, The. By the Rev. W. ST. CLAIR-TISDALL, D.D. Small post 8vo., cloth boards, 2s. 6*d.* net.

NON-CHRISTIAN RELIGIOUS SYSTEMS

Fcap. 8vo., cloth boards.

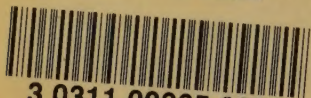
- Buddhism ; being a Sketch of the Life and Teaching of Gautama, the Buddha. By T. W. RHYS DAVIDS, Ph.D., LL.D., F.B.A. Twenty-second Thousand. 2s. 6*d.* net.
- Buddhism in China. By the late Rev. S. BEAL. With Map, 2s. 6*d.* net.
- Confucianism and Taouism. By Sir ROBERT K. DOUGLAS. New and Revised Edition. With Map, 2s. 6*d.* net.
- Coran, The ; its Composition and Teaching, and the Testimony it bears to the Holy Scriptures. By the late Sir WILLIAM MUIR, K.C.S.I., LL.D., D.C.L., Ph.D. 2s. 6*d.* net.
- Hinduism. By the late Sir M. MONIER WILLIAMS, M.A., D.C.L. With Map, 2s. 6*d.* net.
- Islam and its Founder. By J. W. H. STOBART, B.A. With Map, 2s. 6*d.* net.
- Islam as a Missionary Religion. By C. R. HAINES, M.A. With Map, 2s. net.
- Studies of Non-Christian Religions. By ELIOT HOWARD. New Edition. 2s. 6*d.* net.
- The Historical Development of the Quran. By the Rev. EDWARD SELL, D.D., M.R.A.S. 2s. 6*d.* net.
- The Religion of the Crescent ; or Islam, its Strength, its Weakness, its Origin, its Influence. By the Rev. W. ST. CLAIR-TISDALL, D.D. Third Edition, revised. 4s. net.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

LONDON ; NORTHUMBERLAND AVENUE, W.C.

1717

CATHOLIC THEOLOGICAL UNION
BV3415.P7C4 C001
THE CHRISTIANIZING OF CHINA LONDON



3 0311 00035 0830

27828

WITHDRAWN

27328

BV

3415

P7C4

AUTHOR

Pratt, Edwin A.

ENTD

TITLE

THE CHRISTIANIZING OF
CHINA

DATE DUE

BORROWER'S NAME

WHEN taking out this
book, please write name and date on
card and place card in CARD-DROP.

PLEASE see that this
book is returned ON TIME: others
may be waiting for it.

KINDLY refrain from de-
facing this book in any way, and also
from leaving MARKERS of any kind
between the pages.



3 0311 00035 0830